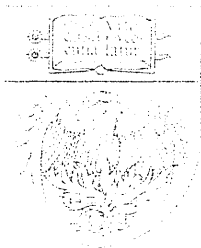


The University of Chicago
Libraries



Pamphlet Union, Chicago, 1901



THE CHRISTIAN WORKER.



THE
CHRISTIAN WORKER:

A Call to the Laity.

BY

REV. CHARLES F. BEACH.

"LET HIM THAT HEARETH SAY, COME."

PHILADELPHIA
J. B. LIPPINCOTT & CO.
1869.

13V
B 36

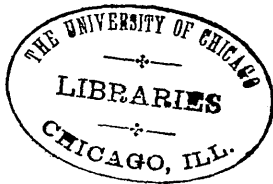
70
Paul
6/11/13

Entered according to Act of Congress, in the year 1869, by

CHARLES F. BEACH,

In the Clerk's Office of the District Court of the United States for the
District of Indiana.

LIPPINCOTT'S PRESS,
PHILADELPHIA.



1718.

TO THAT
BAND OF EARNEST CHRISTIAN WORKERS,
THE
Young Men's Christian Association
OF
CHICAGO, ILL.,
AS A
TOKEN OF RESPECT FOR THEIR ZEALOUS AND EFFICIENT
LABORS IN THE PROMULGATION
OF THE GOSPEL,
AND WITH
SENTIMENTS OF ESTEEM AND FRATERNAL REGARD,
This Volume
IS INSCRIBED
BY
THE AUTHOR.



PREFACE.

THIS little volume was commenced, and a considerable portion of it written, in the early part of the present year. At this time the author was not aware of the existence of any work of a similar character. He has since learned that there is a number of books in circulation in this country, bearing more or less directly upon the subject here discussed. But as they differ so widely in their general plan from this volume, he has not thought it proper to discontinue his work.

It is his deliberate conviction that this subject is of vital importance to the Church and to the world, and he is gratified to know that it is beginning to command the attention of those who are most in earnest in the promulgation of the Gospel, and to enlist some abler pens than his own in its discussion. After a large part of this volume was written, "Work for All," by the Rev. Charles P. Bush, D.D., an interesting and valuable work, came to hand, and "Lay Preaching," by E. W. P., is, at this time, advertised as "in press." From the advertisement, it would appear that "Lay

Preaching" is designed to cover essentially the same ground as this volume. But this fact, so far from discouraging the author in regard to the publication of this work, has served to convince him that there is a wide and growing conviction among earnest Christians that something of this character is demanded by the spirit of the age, and that the Church is disposed to give to works upon this subject a general circulation.

The title of this volume is borrowed, by permission, of "A Union Religious Paper," of the same name, "published monthly at 423 Main street, Milwaukee, Wisconsin," Rev. E. Wilbur Rice, Managing Editor.

This periodical was established with an end in view similar to that which the author has had before his mind in the preparation of his work. Perhaps it has had some influence in leading him to the present undertaking. Some portions of this volume have been published in the form of short articles in this paper, and the reception they have received has encouraged him to perseverance in his work.

With the prayer that the Divine blessing may rest upon this humble attempt to arouse the Church to a more earnest effort to save souls, the work is committed to the Christian public by

THE AUTHOR.

WARSAW, IND., *December 25, 1868.*

CONTENTS.

	PAGE
THE GOSPEL OF CHRIST A DISPENSATION OF MERCY TO THE WORLD	11
II.	
EVERY DISCIPLE OF CHRIST A PREACHER OF HIS GOSPEL.	14
III.	
THE NECESSITY OF LAY PREACHING.....	23
IV.	
THE PREPARATION FOR THIS WORK	38
V.	
THE MANNER OF PERFORMING IT	46
1. By Example.....	49
2. By an Effort to bring those who are Living in Neglect of the Sanctuary under the Influence of Gospel Or- dinances.....	56
3. Through the Instrumentality of the Sabbath-school...	61
4. Through the Agency of the Press.....	67
5. By Epistolary Correspondence.....	71
6. By the Use of Money.....	76
7. Especially and Chiefly by a Direct Personal Invita- tion.....	83

VI.

	PAGE
INCENTIVES TO FAITHFULNESS IN THE DISCHARGE OF THIS DUTY.....	99
1. The Call of Christ.....	100
2. A Regard for the Divine Glory.....	102
3. Gratitude for our own Salvation.....	105
4. Impenitent Men expect Christians to "say, Come"....	108
5. Sinners are Perishing for Lack of Faithful Personal Labors in their Behalf.....	113

VII.

THE TIME TO COMMENCE THIS WORK.....	117
-------------------------------------	-----

VIII.

THE REWARD OF FIDELITY.....	123
1. The Development of our own Graces.....	124
2. An Increase of Happiness in the Present Life.....	128
3. A Brighter Crown of Glory in Heaven.....	131

IX.

CONCLUDING ADDRESS.....	140
-------------------------	-----

THE CHRISTIAN WORKER.

I.

THE GOSPEL OF CHRIST A DISPENSATION OF MERCY TO THE WORLD.

“BEHOLD THE LAMB OF GOD, WHICH TAKETH AWAY THE SIN
OF THE WORLD.”—John i. 29.

THE Gospel of Jesus Christ is a dispensation of mercy to the race of Adam. It comes with the offer of life and salvation to a world lying in sin. To the shepherds of Judea the angel who was sent to herald the advent of Jesus came, saying, “Behold, I bring you good tidings of great joy, which shall be to all people” (Luke ii. 10). He “gave himself a ransom for all, to be testified in due time” (1 Tim. ii. 6). “For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John iii. 16).

In this regard the Gospel is distinguished from the Mosaic dispensation. Though that was not strictly limited to the natural seed of Abraham, it was designed especially for their benefit. It was not a provision of mercy for the Gentile nations. The Jews were not required to evangelize the world. The Oracles of God and the ordinances of his Church were committed to their keeping, to be enjoyed by themselves, and to be transmitted in their simplicity and purity to future generations. They were not required to disseminate their religion. But the Gospel of Christ is a proclamation of "glad tidings" "to all people." It is a provision of mercy not only for the natural seed of Abraham, but also for the Gentile nations. Unlike the Patriarchal and Mosaic dispensations, the Gospel is to be preached to the entire race. Christ has made it the duty of his disciples to go "into all the world, and preach the Gospel to every creature." This is the great work to which he has called his Church. It is not the whole duty of his followers, but *their*

great work is to give the Gospel to a world lying in sin.

The salvation of men was the end for which Jesus shed his blood. The Father "gave his only begotten Son" because he "so loved the world," and for the same reason the Son gave "his life a ransom for many." And when he ascended to the Father he left to his Church the work of giving the Gospel to the world. He made it the duty of his disciples to carry on the work which he had commenced—to become co-laborers with him in the work of saving the lost. This is the duty of the followers of Christ in every age. It is an obligation from which they will never be released until the entire race is brought to a saving knowledge of the truth.

II.

EVERY DISCIPLE OF CHRIST A PREACHER OF HIS GOSPEL:

“LET HIM THAT HEARETH SAY, COME.”—Rev. xxii. 17.

UNDER the Mosaic dispensation, the public worship of God and the imparting of religious instruction were chiefly confined to a particular class. They were committed to a divinely-appointed priesthood, or to men inspired of God for the particular work to which they were called. The priesthood and the prophets not only had the exclusive charge of public worship, but they were the only recognized religious teachers. But under the Gospel, the house of Levi has given place to a priesthood which includes every follower of Jesus. In the establishment of the new dispensation, the desire of Moses when he exclaimed, “Would God that all the Lord’s people were prophets!”

(Num. xi. 29), found a realization. The disciples of Christ are not only kings, but they are "priests unto God and his Father" (Rev. i. 6). "Ye also," says an apostle, "as lively stones are built up a *spiritual house*, a *holy priesthood*, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Pet. ii. 5). Again, "Ye are a chosen generation, a *royal priesthood*, a holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into his marvelous light" (1 Pet. ii. 9). The children of God no longer approach the mercy-seat through the forms and ceremonies of a complicated and imposing ritual, nor through the medium of an exclusive priesthood. Through Jesus Christ the throne of God is accessible to all who believe ;

"No fiery cherub guards his seat,
No double, flaming sword."

By faith in Jesus Christ all the children of God become a royal priesthood, and as such they are permitted to come boldly to the throne of grace. They are separated from the world

and consecrated to the Divine service. And in this consecration to Christ they become not only priests, but prophets. They are not only authorized to conduct the worship of God, but they become *teachers of religion*. In their admission to this "royal priesthood" they become *preachers of the Gospel*. They are commissioned to the work of evangelizing the world. They are authorized to engage, at once, in this service. They are called to go out and invite sinners to Christ. Every believer receives a special commission to this work. It is contained in the words of the Saviour as recorded in Revelation xxii. 17: "*Let him that heareth say, Come.*"

It is true that under the Gospel a class of men are set apart as public teachers of religion. They are commissioned as public preachers of the Gospel, and to them, alone, is committed the administration of Gospel ordinances. The administration of sacraments is committed exclusively to men who have been ordained as ministers of Christ. This class of men are

separated to their peculiar work. They receive from the Church a pecuniary support, that they may devote themselves exclusively to this service.

But they enjoy no exclusive prerogative in the work of preaching Christ. They are only leaders of the sacramental host. If Christ has said to them, "Go ye into all the world and preach the Gospel to every creature," he has said to all others, "Let him that heareth say, Come."

This work has not been laid exclusively upon the ministry. All who belong to Christ are required to join with them in extending the invitation of the Gospel to "them that are without." They are called to join with them in saying "Come" to all around them who are still out of Christ. In bringing them into his kingdom, Christ has laid upon all his disciples the duty of engaging in this work. Whoever has been called of God, has been called as a co-worker with Christ in saving souls. Christ came to seek and to save that which was lost.

This was the great end of his incarnation, and all his disciples are called to engage with him in this work.

The believer's "call" as a Christian is essentially and primarily a call *to the service of Christ*. So far as relates to the present life, it is a call to the work of a servant. In heaven the servants of Christ will "*rest from their labors*." Heaven is a place not of work, but of rest and enjoyment. There the righteous receive the reward of their labor. But in this life they are called to the work of servants. To his disciples Jesus says, "I have chosen you and ordained you, that ye should *go and bring forth fruit*" (John xv. 16). In this light obviously the call of Christ was understood by the apostles and primitive believers. Paul styles himself "a servant of Jesus Christ" (Rom. i. 1). To the Colossians he says, "Epaphras, who is one of you, *a servant of Christ*, saluteth you" (Col. iv. 3). Similar language is employed by James, Peter and Jude. They understood that they were called as servants of Christ—that they were

called in order that they might become co-workers with him in giving the Gospel to the world. And all who are truly called of God are called to this work. They are called to serve Christ in giving the Gospel to those by whom they are surrounded.

In his prayer for his disciples Jesus says, "As thou hast sent me into the world, even so have I also sent them into the world" (John xvii. 18). He has sent his disciples to finish the work which he himself began—the work of saving the lost. He has sent them to preach his Gospel to a world lying in sin. And the work is not given to a particular class, but to all his disciples. This is required not only by the instructions of his word, but by the essential spirit of the Gospel. Every man who is really in Christ partakes in a degree of his Spirit and of his desire to save the lost; and whoever is inspired by this Spirit will engage in the work of preaching Christ. If he is not called to the work of a public teacher of religion, he is at least called to join in a private capacity

in the invitations of the pulpit. In his own sphere, whatever it may be, he must "say Come." No disciple of Christ is exempt from this service. The obligation rests upon all who have tasted the grace of the Gospel. No man can disregard this duty without proving himself recreant to Christ and bearing false witness in regard to the spirit of the Gospel. The spirit of the Gospel includes not only the love of God and of his people, but also a deep and tender interest in the souls of the lost. This especially is the Spirit of Christ, and of this Spirit all the redeemed in a degree partake.

A bright example of this spirit and of fidelity in the discharge of this duty is presented by *the primitive believers*. Under the persecution at which Stephen suffered martyrdom it is said of them that "they were all scattered abroad throughout the regions of Judea and Samaria, *except the apostles*" (Acts viii. 1). And it is added, "They that were scattered abroad *went everywhere preaching the word.*" From this statement it appears that the disciples who were

scattered abroad were not apostles, and we have no intimation that they had been, in any manner, set apart to the office of public teachers of religion. But by virtue of their faith in Christ they were all preachers of his Gospel. They had all been commissioned to "say Come," and wherever they went they proclaimed the glad tidings. We have no reason to suppose that they were men of eloquence or learning, or that they possessed any extraordinary capacity for addressing a popular audience. But they were men of faith and prayer. They were deeply imbued with the spirit of their Master, and this made them effective preachers of the Gospel. And wherever an opportunity presented, they told the story of the cross and entreated lost men to accept the Saviour. They laid hold upon them and "brought them to Jesus."

But if this was a duty in the days of the apostles, it is still a duty. The Divine requirement is the same in every age. The Spirit of Christ has not changed since the

days of the apostles, and it is still as true as ever that sinners are perishing for lack of the Gospel.

It is true, then, that it is still the duty of every disciple of Christ to be a preacher of his Gospel. It is true, my dear reader, that this duty is incumbent upon you. It is your duty to be an earnest and faithful preacher of Christ. If you have a proper regard for the authority of Christ, and are imbued with his Spirit, you will be a zealous laborer in his vineyard. You will follow Christ in an earnest effort to save the souls of the lost.

“Art thou not thy brother’s keeper ?

Canst thou not his soul obtain ?

He that wakes his brother-sleeper

Double light himself shall gain.

“Ah ! how many may be given

To that during fiery lake,

Who had found a place in heaven

Hadst thou toiled for Jesus’ sake !”

III.

THE NECESSITY OF THIS WORK.

"THE HARVEST TRULY IS PLENTEOUS, BUT THE LABORERS ARE FEW. PRAY YE THEREFORE THE LORD OF THE HARVEST THAT HE WILL SEND FORTH LABORERS INTO HIS HARVEST.—Matt. ix. 37, 38.

A MOMENT'S reflection must convince any sane mind that if the world is ever to be converted to Christ, the work to a great extent must be performed by the laity. A time must come when all the Lord's people shall be prophets. If the preaching of the cross is to be left to the ministry, the millennium will never dawn. Of itself the ministry is altogether inadequate to this work. As a class, their labors are, to a great extent, necessarily devoted to the instruction of the people, and in this work they are able to reach but a small proportion of the inhabitants of those lands which are already

nominally Christian. *The great work of the ministry is teaching.* Their commission runs, "Go ye therefore and teach all nations" (Matt. xxviii. 19). If it is said that the word here translated *teach* means to "disciple or Christianize," it may be replied that this is to be done mainly by teaching. For it is added, "Teaching them to observe all things whatsoever I have commanded you" (verse 20). They are not exhorters, but instructors. It is true that in proclaiming the glad tidings they are to call sinners to repentance. But their strength is to be mainly expended in teaching the truths of the Gospel. In this manner they are instrumental in preparing the laity to join with them in preaching Christ. Ministers are commissioned to teach and administer ordinances—the laity are commissioned to exhort. It is their duty to "say Come"—to invite sinners to Christ, to exhort them to accept eternal life.

Before the world will be converted to Christ the two classes must unite in this work. The laity must take up and reiterate the invitations

of the pulpit, until every son and daughter of Adam is constrained to embrace the Gospel. It is only in this manner that the mass of mankind can ever be brought to Christ. The ministry is, and to human view must ever be, too small a force to reach the perishing millions of the race.

If all the churches in Christian lands were filled to their utmost capacity, but a comparatively small portion of the people would be accommodated. The great majority would still be left without the Gospel; even in the cities where the religious element is supposed to be most influential and where the masses can be reached with least inconvenience, the sittings of the churches are altogether inadequate to the accommodation of the people.

In the city of New York, with a population of one million, the sittings in Protestant churches amount to but two hundred and twenty-five thousand. The Evangelical churches of this city provide for less than one-fourth of the inhabitants.

The city of Cincinnati, with a population of more than two hundred thousand, affords sittings in Evangelical churches for about fifty thousand people. In some of the large cities the sittings in Protestant churches may be more numerous in proportion to the entire population, but it may be safely assumed that in all the cities of our land they are altogether inadequate to the accommodation of the masses.

But this is by no means the worst aspect of the case. The sittings of the Evangelical churches, inadequate as they are, are to a great extent unoccupied. A much smaller provision would satisfy the demand. In the city of New York it is computed that the average attendance upon the Evangelical churches does not exceed one hundred and fifty thousand. The probability is, that it falls considerably below this estimate. In Cincinnati it is supposed that the average attendance is about twenty thousand. A recent number of a religious paper published in that city contains the following statement: "Of the one hundred and nineteen churches, about eighty

are Evangelical. These eighty have an average membership of not over two hundred and fifty, and an average attendance on the Sabbath about as large as their membership. *Thus we have less than one-tenth of our population in the Evangelical churches."*

In the smaller cities a larger proportion of the people attend church, but even here the average attendance is probably not much above one-fifth of the population. In some sections of the country the proportion is larger doubtless than in others, but, taken as a whole, it is believed that this is a liberal estimate.

In the city of Richmond, Indiana, with a population of ten thousand, it is computed that the average attendance at the morning service is about twenty-five hundred; in the evening, much less. In point of morality it is believed that this city will compare very favorably with other cities of this class in Indiana and the West.

In the city of Alton, Illinois, with a population of ten thousand, "those best informed say

not over one-fifth of the people attend places of Protestant worship regularly."

In a village of Indiana, with which the writer is acquainted, containing three thousand people, it is believed that the regular attendance upon the services of the sanctuary will fall considerably below six hundred.

But if we turn from the cities to the country, the proportion of church-goers to the entire population, in many sections at least, will be found still smaller. Even in New England, where the attendance is as large, perhaps, as in any section of the United States, it probably will not exceed one-fifth. Some years since a Secretary of Domestic Missions in Vermont made the following statement: "I had become convinced, before measures were taken to collect the statistics contained in this report, that not one-fifth part of the population of our State was usually found in any place of public worship upon the Sabbath. And I have not yet found occasion to change my estimate."

A clergyman residing in the mountainous

district of Berkshire county, Massachusetts, expressed the opinion that "about one-seventh of the population included all who could be depended on as hearers of the Gospel in the various places where it was preached."

A clergyman, residing in a rural district of Connecticut, estimates that "about one-fifth of the population are attendants on the three congregations having a name and a place of worship in the town."

But if this is true of New England; it is probable that in many sections of the country the attendance is much smaller.

From the census of 1860 it appears that at that time there were in the United States something more than thirty-one millions of people, and from statistics carefully compiled from the reports of all the Protestant churches we learn that their membership was a fraction over five millions. These figures probably indicate something more than the actual membership. In consequence of removals, apostasy, deaths not reported and other causes, the reports of the

churches usually make their numbers somewhat larger than the facts will warrant. It is safe to say, then, that in a population of thirty-one millions, less than five millions sustain a regular standing in Evangelical churches. And it is probable that, taking the whole country, the actual attendance upon Sabbath worship is not much larger than the reported membership.

But if these figures are correct, or even if they approximate the facts of the case, what lesson do they teach? Obviously this: *If the masses are to be brought to Christ, the work must be done to a great extent by the laity.* The members of the churches, men and women, must obey the injunction of the Saviour, "Let him that heareth say, Come." They must unite with the ministry in an earnest effort to turn sinners to Christ. By a direct personal effort they must take up and reiterate the invitations of the pulpit. All the Lord's people must be prophets. Every disciple of Christ must be a preacher of his Gospel. The members of the churches must become in reality what they

are by profession—*servants of Christ and workers in his vineyard*. They must gird on the Gospel armor and go forth in earnest to the evangelization of the world. They must enter upon this work with the feeling that their efforts are essential to its success—that the establishment of the Redeemer's kingdom depends upon their fidelity as really as upon that of the ministry.

The necessity of lay effort is further obvious from the consideration that *the success of the ministry depends to a great extent upon the co-operation of the membership*. No minister is largely successful in his work who is not sustained by his people. We have seen that God has given this work, not to the ministry alone, but to all his people. He has made it the duty of ministers and people to co-operate in giving the Gospel to the world, and each class is dependent upon the co-operation of the other for the largest measure of success. Each class may accomplish something of itself. But each needs the support of the other. The laity will accomplish comparatively little without the

public preaching of the cross. This is essential to any large measure of success in the spread of the Gospel. And on the other hand the ablest minister will accomplish but little without the co-operation of the laity.

Aside from his work as a religious teacher, he should be *a leader of the sacramental host*. But what can a leader accomplish without followers? He may form wise and skillful plans for extending the Redeemer's kingdom, but unless they are sustained by the hearty co-operation of his people, the best-conceived plans must be, to a great extent, a failure. It is not the leader that wins the battle, but the legions and cohorts. On a certain occasion Alexander ordered the following memorial to be inscribed upon the spoils he had taken from the enemy: "*Alexander, son of Philip, with the Greeks (the Lacedæmonians excepted), gained these spoils from the barbarians who inhabit Asia.*" This was a true and just testimony to the valor and devotion of his soldiers. Alexander was a skillful and courageous commander, but he subdued

kingdoms and took spoils, not by the power of his own arm, but *by the sword of the Greeks*.

Similar testimony is borne by a Christian hero of our own day. "Lord Napier, the hero of the Abyssinian war, when recently presented with the freedom of the city of Edinburgh, in returning thanks said, 'Far from arrogating the success of the Abyssinian expedition to myself, its success was secured because *each and all in their several places strove to do their duty*, and because they acted under the guidance of a merciful Divine Providence.'"

This declaration may be made by all successful military leaders. If they win battles, it is because the private soldiers "*do their duty*." And this remark is true in its application to every great battle that is fought for Christ. Other things being equal, the success of ministers is in proportion to the fidelity and earnestness with which they are sustained by the laity.

It is said that John Wesley attributed the great success of his movement to the hearty co-

operation of his followers. He said of their work that "*they were all at it and always at it. Each new adherent was not only set to work, but kept at work.*"

"It is related of Dr. Lyman Beecher that while he was laboring most successfully in Boston, while sinners were constantly turning to the Lord, and he was gathering his great church in the midst of the abounding error of that city, he was asked by some of his brethren from the country, how it was that he was able to do so much. 'Oh!' he said, 'it is not I that do it; *it is my church.* I preach as hard as I can on the Sabbath, and then I have four hundred church members who go out and preach every day of the week; they are preaching all the time, and that is the way, with God's blessing, we get along so well!'"*

Similar testimony might be borne by every minister who has been largely successful in winning souls and extending the Redeemer's kingdom. As already said, it is the plan of

* Work for All.

God that pastor and people should work together for the spread of the Gospel, and the adoption of this plan is essential to a large success. Each must sustain the other. Before the Church can become such a power as is demanded for the promulgation of the Gospel, there must be a more earnest and hearty co-operation of the ministry and laity. These two co-ordinate and homogeneous forces must be more closely united and more vigorously employed in the work of Christ. If the ministry is to be left to wage this war single-handed, it is not to be expected that the Church can do more than maintain the ground already won. To the ministry alone even this would be an achievement. But with the hearty co-operation of every disciple of Christ, we have reason to hope and believe that the world would soon be converted to Christ.

Suppose that every member of the Evangelical churches of the world were to be instrumental in the conversion of one soul a year: how soon would the last wanderer be brought to Christ? Or, to bring the matter nearer home,

suppose each disciple of Christ in the United States should be instrumental in bringing one soul into his kingdom every year: how soon would the world be converted? We have seen that the membership of the Evangelical churches is about five millions. Now if each of these disciples should be instrumental in the conversion of one soul a year, and the persons converted should join in the work with the same result, *in less than three years* every sinner in the land old enough to receive the Gospel would be brought to Christ, and *in less than ten years*, without any assistance from the churches of other lands, every son and daughter of Adam would be brought into his kingdom.

But is this too much to expect? Can you doubt, my dear reader, that if you were to devote yourself in earnest to the work of Christ you would succeed in bringing one soul to his service every year? Is it all in vain that he has said, "Let him that heareth say, Come?" Is he unwilling to save souls? Who can doubt that faithful efforts to win souls would be attend-

ed with glorious results. Who can doubt that if Christians were deeply in earnest in their work, the world would soon be converted to Christ. But if this be true, how fearful the responsibility resting upon every believer! How important that every disciple of Christ should address himself at once and in earnest to the work of winning souls! How fearful the guilt of all who disregard the call to this work!

IV.

THE PREPARATION FOR THIS WORK.

"BUT YE SHALL RECEIVE POWER AFTER THAT THE HOLY GHOST
IS COME UPON YOU."—Acts i. 8.

THE necessity of a befitting preparation for so important and solemn a work as that of winning souls to Christ must be obvious to every thoughtful believer. Whoever is to be a successful fisher of men must receive strength and wisdom from on high. The believer is strong for this work only as he is "strong in the Lord and in the power of his might." He is fitted for it only "after the Holy Ghost is come upon him." He will succeed only as he is the instrument through which the Holy Spirit moves the hearts of men. But the Spirit will abide in his heart and endue him with "power" only as it is sought by prayer. For this gift he must wait upon God. He must

follow the example of the apostles in their waiting upon him before the day of Pentecost. "Being assembled together with them," Jesus "commanded them that they should not depart from Jerusalem"—that is, to engage in preaching the Gospel—"but wait for the promise of the Father, which, saith he, Ye have heard of me" (Acts i. 4). The promise to which reference is made is the promise of the Holy Spirit, and the manner in which they waited for its fulfillment is indicated when it is said in the same connection, "These all continued with one accord in prayer and supplication, with the women and Mary the mother of Jesus, and with his brethren." Here, then, is an example for all who would win souls. The first step is to wait upon God in earnest and persevering prayer. The believer must wait upon God until he receives a vivid and absorbing impression of eternal realities. If he would see the fruit of his toil, his own heart must be on fire with zeal for the glory of the cross and with love for souls who are ready to perish. He must feel that he him-

self has been snatched as a brand from the eternal burnings, and he must be impelled to his work by an intense desire to be instrumental in saving others from the wrath to come. His spiritual perception must be so quickened as to enable him to see impenitent sinners rushing with mad haste to perdition. He must be able not only to understand, but to feel, that there is an approaching judgment, a heaven of unspeakable bliss and glory, and an eternal hell, the miseries of which can neither be described nor conceived. The unutterable horrors of damnation must be to his mind a vivid and awful reality. He must have such a view of the final portion of the lost as will impel him to earnest and self-denying efforts to rescue them from impending ruin. He must have something of the feeling expressed by the Apostle Paul when he said, "I could wish that myself were accursed from Christ for my brethren, my kinsmen, according to the flesh" (Rom. ix. 3.). He must partake in the measure of which he is capable, of the spirit of John Knox, when in a prayer for his beloved

country he exclaimed, "O God, give me Scotland or I die."

Another condition of success, is *a living faith in Jesus Christ as the Saviour of sinners*. He must believe not only in his power as an Almighty Saviour, but in his willingness to save to the uttermost all who come to God through him. He must believe that it is indeed "a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners," even the chief, and that he is willing to make use of his feeble labors for the accomplishment of this purpose. He must enter upon the work, expecting to "bring" sinners to the Saviour.

In his efforts there must be *a singleness of purpose*. He must be impelled to his work by a spirit of consecration to the service of his Master. He must feel that the service of Christ is the great work of life, and that all else is to be made subservient to this end. He must have such a regard for the glory of Christ, and such a sense of the worth of souls, that in com-

parison every consideration of a temporal nature will sink into utter insignificance. With the great apostle he must be able to say, "*This one thing I do.*" It is this singleness of purpose, this devotion to the cause of Christ and the salvation of souls, and this alone, that is felt by a world lying in sin. This spirit everywhere commands respect—everywhere moves the hearts of men. But without it very little impression is ever made. The men of this world in their pursuit of temporal good are in earnest, and they will never be turned from it by any half-hearted efforts. The man who would win them to Christ must be devoted to this work.

The pastor of Harlan Page says of him : "His eye was single. He had *one definite object before him*; it was not fame or family, or ease or pleasure, but *to honor Christ in the salvation of men.*" This testimony is obviously true. It is also true that this singleness of purpose was one of the chief elements of his power as a laborer for Christ. It was this especially that secured his marked success in winning souls.

He was owned and blessed and honored of God, not because he possessed extraordinary talents, either natural or acquired, but because he was "full of faith and of the Holy Ghost," and supremely devoted to his Master's work. And whoever would succeed in turning sinners to the Saviour must have something of this spirit. He must be in some degree like this devoted servant of Christ.

Extraordinary talents are not a condition of success in winning souls. It is not necessary to be learned or eloquent, or to possess worldly influence, in order to be useful in the vineyard of the Lord. These talents may increase our efficiency, but are by no means essential to it. Whoever has a heart overflowing with love to Christ and to lost men may succeed in this service. If there is a warm and earnest heart, a faltering tongue may be an element of power. The invitation of the Gospel thus presented may be the more impressive on that very account. The effort which the invitation costs may leave a deeper impression than the most

eloquent and fitly-chosen words. Let no man, then, excuse himself from the service of Christ on this ground. The only essential qualification for this work is within the reach of every disciple of Christ. It is to be secured by waiting upon God in prayer.

“There is no doubt,” says the biographer of Page, “that it was by continued and fervent prayer that he imbibed that glowing sense of eternal things, that love of souls and that heavenly unction, which were at once the spring of his fidelity, and, under God, the ground of his success.”

This is the first step, then, in the work of preparation for this service, and when this has been taken, this talent, like every other, is increased by use. Whoever would increase his talents for this service should be more earnest and persevering in prayer and do more for Christ. He should be more diligent in his efforts to turn sinners to the Saviour. In this manner he may speedily increase his talents an hundred-fold. If you would become a success-

ful laborer for Christ, my dear reader, lose no time in securing this preparation for his service. Begin at once to wait upon God for the baptism of his Spirit. Endeavor to secure in larger measure the temper of your Divine Master. And if you would increase your efficiency in this work, be more diligent in his service. In this manner others of comparatively limited capacity have accomplished great things for Christ.

THE MANNER OF INVITING SINNERS TO CHRIST.

“GO OUT INTO THE HIGHWAYS AND HEDGES, AND COMPEL THEM TO COME IN, THAT MY HOUSE MAY BE FILLED.”—Luke xiv. 23.

ONE of the first questions which are likely to arise in the mind of a sincere and earnest believer as he hears the call of Christ, is, How shall I discharge this duty? How shall I “say Come,” or how “compel them to come in?”

There is sometimes a willingness to discharge this duty, accompanied by a sense of inability to discharge it acceptably, or a lack of knowledge of the best manner of presenting the Gospel invitation. A sincere follower of Christ may persuade himself that he would be willing to “say Come,” if he knew how to present the call in a befitting manner. But when there is an earnest love of souls, there is

little danger of a serious mistake in presenting the call. The general answer to the question, How shall I "say Come?" is this, *In any manner in which you may most effectually say it.* The peculiar form in which the invitation is given is by no means important. No stereotyped method has been prescribed. So far as relates to the form and manner of the invitation, you are left to a large liberty. They must be such as are demanded by the peculiar character and circumstances of the parties. God has given his people a great diversity of talents, and placed them in widely different circumstances; and this diversity will necessarily give shape to their labors for Christ. One will present the invitation in one form, and another in another. This is essential to success. In the discharge of this duty make no man your pattern. Act yourself. Exhibit your own individuality. Present the invitation in the form and manner that is natural to you. If you are no larger than David, do not attempt to put on Saul's armor.

But while you present the invitation in your

own style, have regard to the peculiar character and circumstances of those to whom it is presented. Seek a favorable opportunity, and endeavor to present it in such a manner as not to wound and thus repel them. Bear in mind that the object is to win them to Christ, and let everything that can conflict with this object be carefully avoided. Under all circumstances endeavor to exhibit the Spirit of Christ. This wins the unbelieving when every other argument fails.

Let every attempt to present the Gospel invitation, in whatever form, be preceded by prayer. Before you venture to approach your impenitent friend or neighbor with this message, *lay his case before God in your closet*. Ask in his behalf the influences of the Holy Spirit, that he may be prepared to receive your invitation. Endeavor to feel that it is "not by might nor by power," but by the Spirit of the Lord of hosts—that though the invitation be extended with the ability and zeal of a Paul, or by the eloquence of an Apollos, God alone can renew the heart.

If you are in doubt in regard to the best manner of approaching him, *ask Divine direction*.

“If any of you lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not, and it shall be given him” (James i. 5).

Believing prayer is vitally important, not only because, without the Divine aid, you can accomplish nothing in this work, but because it prepares your own heart to extend the invitation in a proper spirit. The man who goes forth upon this errand from an interview with God in his closet, can hardly fail of leaving a salutary impression. He can hardly present the invitation in a wrong manner.

But while the manner of presenting this invitation is by no means important, there are some common methods which it may be profitable to notice. Without professing to exhaust the subject I call attention to the following:

1. *Every disciple of Christ should “say Come” by his example.*

Under this form the Gospel invitation may

be presented by all who love the Saviour. In this manner every believer may preach Christ. Whatever of diversity there may be in their character or circumstances, all the followers of Christ may unite in an effort to win sinners to his service through this instrumentality. All who have been inspired with the Spirit of Christ possess the requisite ability, and all are alike subject to the obligation. However feeble the intellectual powers of any believer may be, however humble his station, he may at least preach Christ by a godly example.

Christ expects this of all his disciples. To his ancient people God says: "Ye are my witnesses" (Isa. xliii. 10). The disciples of Christ stand before the world as representatives of his religion. The men of this world form their estimate of the Christian faith from the character of those who profess godliness. They judge of Christianity from what they see of Christians. And, so far as their judgment is candid, it is entirely legitimate. Christ designs that the world should judge of his re-

ligion from the character of his followers. He says to them, "Ye are the light of the world. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven" (Matt. v. 14, 16). Indeed the men of the world have no other means of judging of experimental religion. If they desire to see an exemplification of the religion of Christ, they must look to the lives of his professed followers.

It is obviously of the first importance, then, that every disciple of Christ should bear a true testimony to the character of his religion—that he should live in such a manner that his example will "say Come." It is so because it is impossible that, in this regard, he should occupy a neutral position. He must of necessity bear testimony either for or against the Gospel. This example will either attract sinners to Christ or repel them from his service. His life will be regarded as a very strong argument either for or against his religion.

If his example is consistent with his profes-

sion, it is one of the most effective methods of inviting sinners to Christ. There is no other argument available to the mass of believers that is likely to be so deeply felt. A great multitude have been convinced by this argument, who were able to resist the most powerful appeals from the sacred desk, and who were unmoved by the ablest and most philosophical demonstrations of the truth and divinity of the Gospel. Words of wisdom and of Christian love may fall upon leaden ears. They may fail to convince the unbelieving or to arrest the attention of the careless. But a godly example is seldom lost. It rarely fails of carrying conviction to those by whom it is constantly observed. It is a form of inviting sinners to Christ that is seldom misunderstood, and that cannot be entirely disregarded.

“Lord Peterborough, more famed for his wit than his religion, when he had lodged with Fenelon, the archbishop of Cambray, was so charmed with his piety and beautiful character that he said to him, at parting : ‘ If I stay here

any longer, I shall become a Christian in spite of myself.””

The Rev. J. A. James, the well-known minister of Birmingham, says in one of his lectures : ‘If the present lecturer has a right to consider himself a real Christian—if he has been of any service to his fellow-creatures, and has attained to any usefulness in the Church of Christ—he owes it, in the way of means and instrumentality, to the sight of a companion who slept in the same room with him bending his knees in prayer on retiring to rest. That scene, so unostentatious and yet so unconcealed, roused my slumbering conscience and sent an arrow to my heart, for though I had been religiously educated, I had restrained prayer and cast off the fear of God. My conversion to God followed and soon afterward my entrance upon college studies for the work of the ministry. Nearly half a century has rolled away since then, with all its multitudinous events ; but that little chamber, that humble couch, that praying youth are still present

to my imagination, and will never be forgotten, even amidst the splendor of heaven and through the ages of eternity."

But while a consistent example is powerful for good, an inconsistent one is not less powerful for evil. Thousands in every age have made the faults of professing Christians an excuse for their impenitence and unbelief. "An excellent minister, referring to his own conversion, said: 'When I was yet a young and thoughtless man a pious deacon addressed me about my salvation. I was angry; my heart rose in bitterness against him. I reproached him, pointed out the inconsistencies of professors, talked indeed like a madman while my conscience was grinding me like a millstone. He bore it all with meekness perfectly unmoved. If he had only given one retort, shown one angry feeling, it would have relieved me. His Christian meekness was too much for me. I went into the woods smarting with my wounds, fell under what he had said to me, and went and asked his pardon.'"

Lord Byron writes: "I date my first impressions against religion from having witnessed how little its votaries were actuated by true Christian charity."

"Dr. Gordon, of Hull, England, who was for a long time addicted to infidel principles, when asked, after his conversion, 'What was your chief hindrance in embracing the truth?' replied, 'The inconsistencies of professing Christians.'"

It has been well said, "The Christian is the only Bible, very frequently, the world will read. How sad that the copy should be so defaced!"

But this manner of presenting the Gospel invitation is vitally important, because it constitutes an essential preparation for presenting it in any other form. In whatever form it may be presented, it is essential to its success that our lives should furnish evidence that we are authorized to extend it. If we would win souls to Christ in any manner, we must first show them the reality of our own faith. As long as our professions are contradicted by our lives, our labors for Christ will be essentially

in vain. Our actions are always understood to express our real convictions. Whatever we may say, our actions are accepted as a genuine expression of the sentiments of our hearts. The uniform course of life is ever regarded as a true exponent of the secret character. Hence if our lives contradict our professions, the testimony of our lives is believed, and our professions are disregarded. We shall accomplish very little, then, in winning souls to Christ, unless the Gospel invitation is sustained by a godly example.

2. Another form in which the believer may present this invitation is by *an effort to bring those who are living in neglect of the sanctuary under the influence of Gospel ordinances.*

“The Spirit and the Bride say, Come” (Rev. xxii. 17). Through the instrumentality of his Church, Christ is continually calling sinners to his service, and if Christians can induce them to hear this invitation, they accomplish an important work. The ordinances of the Gospel

are the *great instrumentality* through which sinners are saved. "Faith cometh by hearing, and hearing by the Word of God" (Rom. x. 17). The Word of God is the sword of the Spirit in the conversion of lost men. An apostle affirms that "it pleased God by the foolishness of preaching to save them that believe" (1 Cor. i. 21).

This affirmation is confirmed by the history of the Church. It is a matter of fact that *the mass, at least, of those who are regular and constant in their attendance upon the plain and faithful preaching of the Gospel are ultimately brought to Christ.* This is the great end for which the ordinances of the Gospel were instituted, and they are adapted to its accomplishment. The preaching of the cross is adapted to turn sinners to the Saviour. This is the will of God concerning it. He has provided for the preaching of the Gospel, in order that through this instrumentality he may save the souls of the lost. He has adapted the means to the end. And, as a matter of fact,

they *do* accomplish this purpose. Those who are diligent and conscientious in their attendance upon the divinely-appointed means of grace are saved.

It would be quite too much, doubtless, to say that all who place themselves under the preaching of the Gospel are brought to Christ. Many are occasional and at times regular attendants upon the stated means of grace who are only hardened by it in their impenitence and ungodliness. In themselves the ordinances of the Gospel have no saving efficacy. They have no power to save the soul, and there is a fearful possibility that our enjoyment of them may only serve to increase our final condemnation. But it is nevertheless true that they are *designed and adapted* to save souls. They are divinely-appointed "means of grace." It is true also that the mass of those who are faithful and conscientious in their attendance upon them are, sooner or later, brought to Christ. All who "receive with meekness the engrafted Word," find that it "is able to save" their "souls" (James i. 21).

But if this be true, it is obviously of the first importance to bring those who are living in neglect of Gospel ordinances into the sanctuary. It is of the first importance that they should hear the preaching of the cross. And since they are not reached by the voice of the Spirit and the Bride as it is heard in the sanctuary, the invitation must be extended to them by those who do hear: "Let him that heareth say, Come." The invitation of the pulpit must be taken up by every disciple of Christ, and extended to all who are living in neglect of the preached Word. They should be cordially invited to the house of God and to the place of social prayer. They should be urged, and if need be entreated, to place themselves under the influence of the means which God has ordained for their salvation. Constrained by the love of Christ, we must go out and "compel them to come in." We must bring them to the sanctuary, that they may there find the Saviour.

As an illustration of one of the many ways in which this invitation may be extended, take

the following incident: "The first three months of the year 1827," says an aged man, "when a member of the Massachusetts Legislature, I boarded in a company of about twenty gentlemen. One of them was a member of Dr. Lyman Beecher's church, Hanover street, Boston. This young man very politely invited one and another of the boarders to hear Dr. Beecher on Sabbath or an evening lecture. Upon his invitation one Sabbath I went. He conducted me to an eligible pew, near the pulpit, where I could see the whole congregation, comprising a great multitude of young men who are the hope of the community. Dr. Beecher gave an excellent sermon from Jer. xvii. 9: 'The heart is deceitful above all things, and desperately wicked.' At the close of the service the gentleman of the pew kindly said to me, '*Any time, when you would hear Dr. Beecher, take a seat in my pew.*'"

This is the spirit of the true disciple. The exhibition of this spirit moves impenitent men. If every professing Christian would follow this

example, our churches would soon be filled to overflowing with interested worshipers. Consistent and earnest labor in this direction alone would soon bring large numbers to Christ. Christian reader, will you enter at once upon this work?

3. *Christians may "say Come" through the instrumentality of the Sabbath-school.*

Perhaps there is no other field in which they may labor for Christ with so much hope of success. Of all classes who are out of Christ, none are so susceptible to religious influences as children and youth. They are readily led into the way of life. Their minds are in a plastic state. The character is not yet established. They are more accessible than in maturer years, and more inclined to appreciate an interest in their spiritual state. Moreover, it is a matter of history that the mass of those who are brought into the Church are converted in childhood and youth.

At a meeting of Methodist ministers it was

proposed to inquire at what age each minister was converted. The following was the result :

Total number present.....	67
Converted between 12 and 14 years of age...	26
“ “ 14 and 16 “ “ ...	10
“ “ 16 and 18 “ “ ...	14
“ “ 18 and 21 “ “ ...	12
“ after 21 “ “ ...	5

“I once made an actual examination of this sort,” says the late Dr. I. S. Spencer, “in respect to two hundred and fifty-three hopeful converts to Christ, who came under my observation at a particular period. Of these there were converted—

“Under 20 years of age.....	138
Between 20 and 30 years of age.....	85
“ 30 and 40 “ “	22
“ 40 and 50 “ “	4
“ 50 and 60 “ “	3
“ 60 and 70 “ “	1”

These figures show, very conclusively, the importance of an earnest effort to reach the hearts of children and youth. Indeed, they

show that this is *the great field upon which the battle for Christ is to be fought*. If the world is to be subdued to the cross, it is to be done by the conversion of the young. If we fail to reach the children, comparatively little can be done for those of maturer years. But if the children are brought to Christ, we shall soon have no occasion to labor for the conversion of adult sinners. The world will soon acknowledge Christ as King.

We see, also, that labor for the conversion of children is attended with far more encouraging results than that bestowed upon those of maturer age. A very large proportion of all the members of evangelical churches, and especially of those who are active and efficient members, are brought to Christ in early life. It is true that this is both the most important and the most encouraging field of Christian labor. No other promises so large results.

But if this be true, *every Christian, unless providentially prevented, should find a place in the Sabbath-school*. Every Christian man and

woman should feel a personal responsibility to Christ in regard to this work. It is a field in which there is work for all. If there are those who are not needed as teachers, let them find a place in the Bible-class. If they can do no more, let them, at least, encourage the school by their presence. Every person present does something to increase the general interest. The man or woman who can do no more can, at least, contribute the light of a Christian countenance. They can, at least, stay up the hands of officers and teachers by manifesting an interest in their work, and by showing their pupils their estimate of its importance. Let as many, then, as really desire to win souls, improve this opportunity. Let them be diligent and earnest in their efforts to increase the numbers and interest of the Sabbath-school.

In imparting instruction in this field, *the one great end* of Sabbath-school labor should be kept steadily in view. The teacher should never forget that the great object of Sabbath-school work is to save souls, to impart a know-

ledge of Divine truth in such a manner as to make it instrumental in turning children to the Saviour. To Timothy, Paul says: "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus" (2 Tim. iii. 15). The Scriptures are adapted to the accomplishment of this end. They are *able*, through the Divine blessing, to make children "wise unto salvation." This is the end for which Sabbath-school instruction is imparted. And every teacher should engage in his work with this end continually in view. He should never forget that his pupils have been entrusted to his care that he may win them to Christ. He is before them as a servant of Christ for this very purpose. This is the work to which he has been commissioned as a Gospel laborer.

Moreover, he should remember that in the providence of God the salvation of his pupils may depend upon his fidelity. They may be saved or lost as he is faithful or unfaithful

to their souls. They are entrusted to his care at the time at which they are forming characters for time and for eternity. In many cases, the Sabbath-school may be almost the only religious influences to which they are subject. If this influence is such as it should be, they will be brought into the sanctuary, established in Christian habits and finally saved. But if the teacher is careless and indifferent, and performs his labor in a half-hearted manner, they will lose their interest in his instructions, and soon pass beyond the reach of any Christian influence. There is a fearful probability that their religious character, both for time and for eternity, will be such as he shall make it.

If this solemn consideration leaves upon the mind of the teacher its appropriate impression, it will impart a deep earnestness and seriousness to all his labors. It will make him careful in his preparation. He will endeavor to impart a thorough knowledge of Divine truth, and to impart it in such a manner as to make his pupils acquainted with the way of life. He will

labor to "make them wise unto salvation." Christian reader, are you engaged in the Sabbath-school work? If not, have you a reason for this neglect that you can plead at the bar of God.

4. *We may "say Come" through the agency of the press.*

The writing and circulation of religious books, periodicals and tracts have proved a very effective instrumentality in the work of winning souls. Through this agency a great multitude now in glory were brought to Christ. They received their first abiding religious impressions from a printed page, placed in their hands by a pious friend or neighbor. By the blessing of God, the book or tract proved a leaf from the tree of life. It was an arrow from the quiver of the Almighty, through which the enmity of the natural heart was slain.

Through this instrumentality almost every disciple of Christ may extend to impenitent sinners the Gospel invitation. In this manner, he may "say Come" to some, who are living in

neglect of Christ and the ordinances of his house. The necessary books, periodicals or tracts are within reach of all, and in a great variety of ways they may be brought to the notice of those who would gladly receive them. The professional man may keep them in his office, the merchant in his counting room and the mechanic in his shop. All who have a leisure hour at their command, may spend it in distributing them from door to door; and wherever this is wanting, an opportunity may be sought of placing them in the hand of a friend or neighbor. If this is done, and accompanied by a word expressive of interest in his spiritual state, it can scarcely fail of leaving a salutary impression.

The importance of this work can scarcely be overestimated. It is said that Richard Baxter was led to Christ through the instrumentality of a tract brought to his father's door in a peddler's pack. One of his works, "The Saints' Rest," was instrumental in the conversion of Philip Doddridge. "The Rise and Progress" written by Doddridge was blessed to the con-

version of William Wilberforce. Through the instrumentality of "The Practical View," written by Wilberforce, Thomas Chalmers and Legh Richmond were led to the Saviour. In this succession of conversions we have a very small part only of the results of placing this tract in the hands of Baxter. This was only the beginning of its far-reaching work. But if we limit our view to these facts, how shall we estimate the influence of this single tract? Baxter and Doddridge were among the most useful ministers of modern times. Wilberforce became distinguished as a Christian statesman and philanthropist. Chalmers was not only a prince of preachers, but rose to a commanding position among the great Christian philosophers and reformers of the world; and Legh Richmond became eminently useful as a minister and writer. It is said that "The Dairyman's Daughter," written by him, has been translated into more than fifty languages, and it has probably been instrumental in the conversion of thousands of souls. The influence of these

men in their personal labors, and the works which they have left, will be felt till the coming of the Son of Man. In the dropping of this single tract, the pious peddler sets in motion a train of influences which are destined to move the Christian world through all succeeding time. They will bless mankind for ever.

For another illustration of what may be accomplished by a single tract, take the following :

“A son of one of the chiefs of Burdwan was converted by a single tract. He could not read, but he went to Rangoon, a distance of two hundred and fifty miles. A missionary’s wife taught him to read, and in forty-eight hours he could read the tract through. He took a basket full of tracts, with much difficulty preached the Gospel at his own home, and was the means of converting hundreds to God. He was a man of influence; the people flocked to hear him; and in one year fifteen hundred natives were baptized in Arracan as members of the Church, and all this through one little tract.”

It is not to be expected that every tract will bear such fruit. But faithful Christian labor in this direction will never be lost.

A successful pastor of Brooklyn, New York, in giving an account of a powerful awakening in his congregation, says of the instrumentalities employed: "During the progress of this work, hundreds of tracts and small books have been freely circulated." He ascribes to the invitation presented by the members of the church in this form an important influence in bringing sinners to Christ. And it is believed that the experience of other churches which have made a faithful improvement of this instrumentality will essentially correspond to that here related.

Beloved reader, you can do something for Christ—something for the salvation of the lost in this direction. . Will you do it?

5. There is a large class of Christians who may "say Come" through the agency of epistolary correspondence.

This instrumentality was extensively employed

by the apostles and primitive disciples. A large portion of the New Testament Scriptures was written in the form of epistles and addressed to some particular church or individual. And this manner of disseminating the truth continued to be extensively employed through the earlier periods of Christianity. Indeed, it has been extensively employed in every age of the Church, and it has been owned and blessed of God to the saving of many souls.

Perhaps there is no other method, except that of a personal invitation, that is to the same extent adapted to awaken the attention of the careless. In the message from the sacred desk, or through the printed page, there is a lack of directness which materially diminishes its power. In these forms it is designed not for a particular individual, but for the congregation or the community at large. It is a general invitation, and as such it is difficult to give it a direct and pointed application to individuals. But a letter, addressed directly to a friend or neighbor, is a call to him in particular. It is a message from

God, not to the congregation of which he is a member or to the community, but to his own soul. It is a direct invitation, and as such cannot be disregarded. The directness of the appeal is an element of power. It is this especially that commands attention and leaves an impression. The same message from the sacred desk might command scarce a passing notice. He might feel that it was more particularly applicable to other men. He might see very clearly that his friend or neighbor at his side ought to regard such a call, and in applying the truth to him he might forget the wants of his own soul. But a friendly epistle is an invitation exclusively to himself. It cannot be applied to others, and in consequence must be felt.

The opportunity of "saying Come" in this manner is very frequently presented to a large class of Christians. In their ordinary correspondence as friends, or in the relations of business, the way is continually opened for presenting the Gospel invitation. The providence of

God is continually presenting the opportunity of urging upon impenitent men the claims of Christ. And if every opportunity were faithfully improved, the labor would be rewarded by an abundant harvest. Impenitent men frequently expect to receive the invitation in this form. They know that it is a duty which Christians owe to all within reach of their influence. If it is not discharged, they are sometimes disappointed and saddened, and their respect for religion is seriously diminished.

An illustration of what may be accomplished by faithful labor in this direction is presented by the correspondence of Harlan Page. It would seem that he was continually on the alert for some opportunity to say a word for Christ in his correspondence; and he was enabled to accomplish much for the quickening and encouragement of believers and for the awakening of the careless. His efforts were owned of God, and blessed to the saving of souls. The following extract from a letter, addressed to him by a cousin, in answer to one of

his faithful and pungent appeals, shows with what success his labors were sometimes crowned :

“ When your letter was received it was a dagger to my soul : but now, my dear cousin, *I think I know something by experience of the excellency of religion*, and the peace there is in casting all my burdens on Him who cares for us. Within a few weeks I have taken real satisfaction in reading that kind letter. I thank you for it. Do now write me again.”

This was not an isolated case. A large number were brought to Christ through the earnest and solemn appeals presented in his letters.

The late John Vine Hall, in his account of the ordination of his son, Rev. Newman Hall, D.D., of London, makes the following statement : “ He spoke of his early advantages, but acknowledged that his religion was merely outward, until a circumstance aroused him seriously to seek salvation in Christ Jesus. This was simple, but made effectual by the Holy Spirit. *It was a letter from a younger sister.*”

If other sisters were equally faithful to impeni-

tent brothers, how many might be rejoicing in hope, if not laboring for Christ as ministers of his Gospel!

Reader, have you not some impenitent relative or friend whom you might reasonably hope to benefit by a faithful and affectionate letter?

6. *We may "say Come" by the use of money.*

In the dissemination of the Gospel there is a constant demand for pecuniary sacrifices. There is ever a necessity for the use of instrumentalities which cost money. Preachers of the Gospel, both ordained ministers and lay-workers, must be sustained and sent abroad, churches and various benevolent and religious institutions must be supported, and religious books, tracts and periodicals must be published and put in circulation. But the successful employment of such instrumentalities requires large pecuniary sacrifices. Without this, the cause of Christ must be embarrassed and the progress of his Gospel greatly impeded. The work to

which Christ has called his Church demands a liberal use of money. Hence, if his disciples are lacking in Christian liberality, his cause must necessarily languish.

The necessity of Christian liberality appears from a number of obvious considerations :

(a) There are various instrumentalities which can be successfully employed only by the use of pecuniary means ; as *e. g.*, those above mentioned.

(b) The cause of Christ is dishonored by the lack of Christian benevolence. Impenitent men know very well that this is one of the essential characteristics of the Gospel. They know that a liberal use of money is essential to the success of the cause of Christ. Hence, just in proportion as this characteristic is obviously wanting, they lose their respect for religion and for those who profess godliness.

(c) Without the exercise of this grace the piety of the Church will languish. Christians will not be built up in the faith. Christian benevolence is a means of grace. Through its exercise

the believer is strengthened in the divine life. And through the neglect of this obligation his spiritual progress is retarded. The exercise of a covetous or sordid spirit is chilling to all the religious affections. But the man whose religious character is suffering from his indulgence of this lust will accomplish very little in the cause of Christ. While he withholds from Christ the money which is his due, he is not likely to attempt any important service in his vineyard ; and in whatever work he may engage, his usefulness will be greatly retarded by his lack of fidelity in this direction.

Perhaps there is no greater obstacle at the present day to the progress of the Gospel than the covetousness of the Church. The great reason that Christians do no more for Christ is, they have so much to do for self—so much to do for the indulgence of their carnal appetites. By their haste to be rich they bring leanness upon their souls and dishonor upon the cause of Christ. John Wesley said “he had known

but four men whose piety had not suffered from their becoming rich." And what was true in his day is emphatically true in this fast and reckless age. It is also emphatically true that the cause of Christ is greatly dishonored and the progress of his Gospel greatly retarded by the worldliness and parsimony of the Church. While impenitent men continue to see his professed disciples so largely absorbed in their pursuit of this world, they are not likely to be won to his service through their instrumentality. If Christians would honor Christ before the world, or be instrumental in saving souls from death, they must devote their money to the Divine service.

Some bright examples of the true spirit of Christian benevolence are presented by the history of the Church of the present age. Louisa Osborn, a colored domestic, with an income of one dollar a week, gave twenty dollars per annum for the education of a youth in Ceylon. Mr. N. R. Cobb, a merchant of Boston, adopted the following rule for his appropriations to the

cause of Christian benevolence, viz. : " To give from the outset *one-quarter* of the net profits of his business ; should he ever be worth twenty thousand dollars to give *one-half* of the net profits ; if worth thirty thousand dollars, to give *three-quarters* ; and if ever worth fifty thousand dollars, to give *all* the profits. This resolution he kept till his death at the age of thirty-six, when he had already acquired fifty thousand dollars, and was giving all his profits." During the time he had followed this rule he had been enabled to give to various objects of Christian benevolence forty thousand dollars.

" There is a farmer in one of the retired mountain towns of Massachusetts who began business on his farm in 1818, being six hundred dollars in debt. He began with the determination to pay the debt in six years in equal installments, and to give all his net income, if any remained above those installments. The income of the first year, however, was expended in purchasing stock and other necessities for his farm. In the next six years he paid off the debt, and having

abandoned the intention of ever being any richer, he has ever since given his entire income, after supporting his family and thoroughly educating his six children. During all this period he has lived with the strictest economy, and everything pertaining to his house, table, dress and equipage has been in the most simple style; and though he has twice been a member of the State Senate, he conscientiously retains this simplicity in his mode of life. The farm is rocky and remote from the village, and his whole property, real and personal, would not exceed in value three thousand dollars. Yet sometimes he has been enabled to give from two hundred to three hundred dollars in a year."

These men gave evidence that they were controlled by a simple desire to glorify God. They used their money as his stewards. They felt that they were laborers for Christ—that their money was to be used in saving souls. They recognized their obligation to use the influence which God had given them in this direction to his glory. They felt that they were to *serve*

God in their business—that this especially was the direction in which they were to work for Christ. Since God had given them success in their business, they understood that it was especially their calling to sustain, by the use of their money, those agencies which were more directly instrumental in saving souls.

When Normand Smith, of Hartford, Conn., was aroused to a more entire consecration of himself to the divine service, he felt that he must abandon his secular business in order that he might do more for Christ. But as the result of a more mature consideration of the subject, he put on record the following resolution, viz.: "*It is my purpose to engage in my business that I may serve God in it, and with the expectation of getting to give.*" This is the true spirit. When Christians labor with such a purpose, they will not only give largely, but their personal influence will be felt. By their example and their personal efforts they will win souls to Christ.

Reader, is this the spirit in which you are

pursuing your secular business ? Do you desire to save souls by the use of your money ? Is it consecrated to Christ ?

We have seen that there are various ways in which the believer should "say Come," *but he should say it especially and chiefly by a direct personal invitation.* His commission to this work, viz., "Let him that heareth say Come," appears to have special reference to this manner of calling sinners to the Saviour. These words are an injunction to all who have tasted the grace of the Gospel to go at once to their impenitent friends and neighbors and invite them to come to Christ. It is a permission to act out toward the unconverted by whom they are surrounded the spirit of a renewed heart. One of the first emotions of a new-born soul, as he becomes conscious of pardon and acceptance before God, is the desire to see others brought to Christ. At once he is moved by an earnest longing to see others, now dead in trespasses and sins, brought to rejoice in the precious and glorious hope to which he himself has been begotten. At once

he is impelled to put forth some effort to lead them to the Saviour.

It is recorded of Andrew the brother of Peter, that having become a disciple of Christ, "He first findeth his own brother Simon, and saith unto him, We have found the Messias. *And he brought him to Jesus*" (John i. 41, 42). In this act we have an illustration of the spirit of the new creature. The first impulse of Andrew as he finds the Messiah is to communicate the glad tidings to his brother. He cannot rest until Simon is made partaker of his joy and gladness. And in his commission as a Christian worker the believer is authorized to act out in this regard the impulses of a regenerate heart. It is made his privilege to join with all the sacramental host in inviting sinners to the Saviour. And while there are other ways in which this invitation may be extended, he is to "say Come" especially and chiefly by a direct personal effort.

There are various ways in which one mind exerts an influence upon another, but under all

ordinary circumstances there is none in which so powerful an influence is exerted as in direct personal intercourse. In distinction from that which he may exert in other ways every believer has a *personal* influence. If his life is such as to honor his profession, his bodily presence is a moral power. And this especially is the influence which the mass of believers should exert in this work. This power should be so exerted that it will be felt by a world lying in sin. Whoever would win souls should labor to bring them to Christ by his personal influence. In this, if faithfully used, he can scarcely fail of success. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. cxxvi. 5).

When this personal influence is such as it should be, *a single remark* sometimes leaves a deep and abiding impression. "A young lady, meeting in the street a friend who had hitherto repulsed every effort, simply said, 'I am praying for you.' The words were quietly and

trustingly uttered, but they led the young man to feel that if he was in need of being prayed for by others, he certainly needed to pray for himself, and thus he was led to the Saviour."

"J. B. walked home with me, telling me what God had done for his soul, when one day I had stopped at the quarry on account of a shower of rain, and took shelter with my pony in the engine-house. I had simply pointed to the fire of the furnace and said, 'What does that remind you of?' and the words had remained deep in the man's soul."*

These simple incidents present a lesson to all who would be faithful in their Master's work. They show that God is able to make a single sentence instrumental in the salvation of an immortal soul. If Christians were continually looking for an opportunity to say a word for Christ, how frequently might they be instrumental in turning sinners to the Saviour!

But there is a time when something more than a single remark is demanded. There is a

* McCheyne's Life.

time for the Christian to seek an interview with his impenitent friend or neighbor, and to press upon him in earnest and affectionate terms the invitation of the Gospel. There is a time to lay hold upon him in such a manner as to "bring him to Jesus."

To a Christian friend who came to watch with him during his last illness, Harlan Page said, "Brother, when you meet impenitent sinners, don't merely say, calmly, 'Friend, you are in danger;' but approach them with a holy violence, and labor to pull them out of the fire. They *are* going to perdition. There *is* a heaven and a hell."

A brother of Charles Simeon on his dying bed extended his hand to him, and with deep emotion said, "I am dying, and you never warned me of the state in which I was, and of the great danger I was in of neglecting the salvation of my soul." "Nay, my brother," said Simeon, "but I took every reasonable opportunity of bringing the subject of religion before you, and frequently alluded to it in my letters."

"Yes," said the dying man, "*but you never came to me, closed the door and took me by the collar of my coat, and told me I was unconverted, and that if I died in that state I should be lost; and now I am dying, and but for God's grace I might have been for ever undone.*"

We have here an illustration of the earnestness with which we should endeavor to "compel them to come in." If you would win souls, my dear reader, endeavor to imbibe this spirit. If you would win your friend or neighbor to Christ, endeavor to approach him with an earnestness and a conviction of the momentous importance of eternal things which will appear to him "a holy violence." Tell him in words of Christian love and tenderness, but with a plainness and directness that cannot be misunderstood, that he is a lost sinner, that he is ripening with fearful rapidity for the sinner's doom, and that unless he makes haste to repent, an eternal hell must inevitably be his portion. Tell him that Jesus Christ has shed his blood for his redemption—that he died on purpose to

save sinners, just such sinners as he—that he is an infinitely merciful and all-sufficient Saviour, and call upon him to accept at once the salvation which he offers. Say to him, Come to Christ for the pardon of your sins, for a new heart; for reconciliation to God and for a crown of eternal glory in heaven. Come just as you are. Come in all your guilt and condemnation, and suffer him to blot out your transgressions and exalt you to the privileges of his disciples. Come in faith, believing that he is able and willing to save you from hell and to exalt you to everlasting felicity in his kingdom. Come at once. The present moment is his appointed time. “Behold, now is the accepted time; behold, now is the day of salvation” (2 Cor. vi. 2). Learn to “say Come” in this spirit, and like Andrew you will “bring him to Jesus.” You will “compel him to come in.”

There may be real compulsion without any infringement upon the freedom of the will. It is possible to present this invitation with such earnestness and tenderness as to move the will

itself. The compulsion consists not in bringing the sinner to Christ in opposition to his will, but in constraining him to a voluntary choice of his service. And while the Holy Spirit is ever the efficient cause of this choice, perhaps there is no human instrumentality that is more influential than this direct personal appeal.

As an illustration of the efficacy of faithful labor in this direction I present the following incidents.

At a recent Christian Convention an earnest and efficient Christian worker gave the following account of his conversion : "I want to tell you what a layman did for me in Greenfield, Massachusetts. I was only sixteen years old ; my mother had died in the previous December. I was driving the cows home toward evening through a slight rain. A man with an umbrella overtook me, and holding it over me said, 'My boy, these are fine cows.' 'Yes,' said I, 'they are fine. Why that one with the short horns and broad back is a Durham.' His interest in

what interested me won me. After a while he asked, 'Have you got a mother?' 'No, sir,' said I, 'she died last winter.' 'What was the last thing she said?' 'Oh, sir, the last thing she said, was, May God have mercy on these children!' 'Well, my boy, ain't you a Christian?' 'No, sir.' 'Why ain't you.' 'I expect it is because I love sin so much.' Fixing his eyes earnestly on mine, and shifting his umbrella so as to grasp my hand with his right hand, he said, 'What, my boy! and you not a Christian!' 'No, sir,' said I, with streaming eyes, 'but I want to be.' And then he talked with me so gently and kindly that I never shall forget it. Oh, the power of a seasonable word! It was lay preaching."

Who shall estimate the influence of this simple effort to save a soul? If the result were limited to the individual benefited the importance of this interview would be incalculable. In order to an adequate understanding of this, even if it would be necessary to comprehend the eternal glory and felicity of a ransomed spirit,

it would be necessary to comprehend what "eye hath not seen nor ear heard, neither hath entered into the heart of man." But if we add to this the results of a life of earnest labor for Christ and the souls of the lost, with what inexpressible importance is this simple conversation invested! But what was done by this layman in mass may be done by other laymen. What is essential to the accomplishment of similar results on the part of thousands of others, is not great talents, not a commanding social position, but earnest piety and a hearty consecration to the service of Christ. In other words, a heart glowing with zeal for the Divine glory and with love for the souls of those who are ready to perish.

"Nearly a quarter of a century has passed," says a Christian lady, "since, when on a visit to this State from the far west, while stopping for a day in one of its most staid and puritanic country towns, a little girl about twelve years of age among other persons was often passing through the room where I was sitting. At

first I took no more notice of her than of the rest; but suddenly, as she was passing, I felt a strong impression that I *must* speak to her about her soul and about her Saviour. Satan as usual suggested 'Folly, all folly,' but I yielded to the first and best influence, and when she returned asked her, as others were present, 'if she would please show me the garden.' She pleasantly said yes. So while showing me her flowers I said to her all I felt impressed to say; and although I cannot now remember one sentence, yet I think I shall never forget the relief and sweet peace that I enjoyed as we returned to the house, although I could perceive no impression made upon her mind. Immediately after this we parted. Three years elapsed, when one day a lady, just returned from a visit to her native town, called to see me. It was the town where my heroine lived. She stated that she came to see me by special request. That soon after her arrival at R——, this child, now a young lady, called to inquire if Mrs. —— did not live in her town, and when told that she

did was much delighted, and wished her to present me very many thanks for my kind warning three years before, as it was the means of bringing her to Jesus; and added the lady, that was not all, as I had before been told by the people there it was the means of the greatest revival ever experienced in that town, through that same little girl, who like a true and faithful Christian went around and exhorted others not to go but to '*Come*' with her to her precious Jesus, until in a little while more than one hundred were hopefully converted and united with the Church."

Let every Christian woman learn a lesson from this simple incident. If she would honor her Saviour in winning souls to his service, let her, like this lady, "yield to her first and best" impulses, and improve her opportunities to speak a word for his cause. Let her employ her personal influence in this direction. If all Christian women were watching and praying for opportunities to say a word for Christ, what might they not accomplish! How many

souls might be rescued from death through their instrumentality !

As an example of the incidental influence sometimes exerted by those who are in earnest in this work take the following incident :

On a certain occasion Lady Huntingdon “spoke to a workman who was repairing a garden wall, and pressed him to take some thought concerning eternity and the state of his soul. Some years afterward she was speaking to another on the same subject and said to him, ‘Thomas, I fear you never pray nor look to Christ for salvation.’ ‘Your ladyship is mistaken,’ answered the man ; ‘I heard what passed between you and James at such a time, and the word you designed for him took effect on me.’ ‘How did you hear it?’ inquired Lady Huntingdon. ‘I heard it,’ answered the man, ‘on the other side of the garden through a hole in the wall, and shall never forget the impression I received.’”

The earnest Christian is always exerting an influence for Christ. If his life is such as to

honor his profession, he is a living epistle "known and read of all men," and his influence may be felt for good, and a soul may be saved through his instrumentality when he has least expectation of such a result.

I.

"If you cannot on the ocean
Sail among the swiftest fleet,
Rocking on the highest billows,
Laughing at the storms you meet,
You can stand among the sailors,
Anchored yet within the bay ;
You can lend a hand to help them
As they launch their boat away.

II.

"If you are too weak to journey
Up the mountain, steep and high,
You can stand within the valley
While the multitudes go by ;
You can chant in happy measure
As they slowly pass along ;
Though they may forget the singer
They will not forget the song.

III.

"If you have not gold and silver
Ever ready to command—

If you cannot toward the needy
 Reach an ever open hand,
 You can visit the afflicted,
 O'er the erring you can weep ;
 You can be a true disciple,
 Sitting at the Saviour's feet.

IV.

"If you cannot in the harvest
 Garner up the richest sheaves,
 Many a grain both ripe and golden
 Will the careless reapers leave.
 Go and glean among the briars,
 Growing rank against the wall,
 For it may be that their shadow
 Hides the heaviest wheat of all.

V.

"If you cannot, in the conflict,
 Prove yourself a soldier true ;
 If, where fire and smoke are thickest,
 There's no work for you to do,
 When the battle-field is silent,
 You can go with careful tread,
 You can bear away the wounded
 You can cover up the dead.

VI.

"Do not then stand idly waiting
 For some greater work to do ;

Fortune is a lazy goddess,
She will never come to you.
Go and toil in any vineyard,
Do not fear to do or dare,
If you want a field of labor,
You can find it anywhere." *

* Mrs. Ellen H. Gates, by permission.

VI.

INCENTIVES TO A FAITHFUL DISCHARGE OF THIS DUTY.

“HOW THEN SHALL THEY CALL ON HIM IN WHOM THEY HAVE NOT BELIEVED? AND HOW SHALL THEY BELIEVE IN HIM OF WHOM THEY HAVE NOT HEARD? AND HOW SHALL THEY HEAR WITHOUT A PREACHER?”—Rom. x. 14.

IT would seem to be altogether superfluous to present motives to a faithful discharge of this duty to a regenerate mind. Every conscientious Christian must not only be sensible of this obligation, but be subject to a conscious attraction to this service. The instincts of a renewed heart impel the believer to the work of winning souls. One of its first impulses is an inclination to convey the glad tidings to his impenitent friends and neighbors, and to “bring them to Jesus.”

But such are the characteristics of human

nature that a strong incentive is needed to render him faithful in this work. "The spirit indeed is willing, but the flesh is weak." There is a strong tendency in human nature to a state of carelessness and indifference to spiritual things. There is a tendency to lose the vividness of our first impressions of eternal realities, and in consequence to neglect the interests of dying men. Hence we need such incentives as shall enable us to overcome the spiritual inertia of our corrupt nature. It is important that we should have continually before our minds such motives as are adapted to impel us to earnest labor for Christ. Such motives, in abundance, are presented by the Scriptures and by the moral condition of the race.

1. *The first great reason for the faithful discharge of this duty is found in the call of Christ.*

We should enter in earnest upon the work of inviting sinners to Christ *because he requires it.* He has called us to his service. He has commanded us to be co-laborers with him in giving

the Gospel to the world. And *this is the great reason* for which we should enter with earnestness and diligence upon the work. It should be enough for us to know that Christ has required us to "say Come." It should be sufficient for every believer that Christ requires him to join with "the Spirit and the bride" in calling sinners to his service.

Before we shall accomplish any great work for Christ we must have *a spirit of obedience*—a spirit of submission to the Divine will. We must make the will of God the guide of our life. Without this spirit we shall have no power with impenitent men. If we would prevail in our efforts to turn sinners to Christ we must show them our consecration to the Divine service. We must make them feel that we are indeed the followers of Christ—that we are imbued with his temper and that it is our meat and drink to do his will. We must show them not only that we are constrained by the love of Christ, but that our lives have been brought into submission to the Divine authority;

that we are engaged in this work in obedience to the Divine command. Impenitent men understand that "*the fear of the Lord* is the beginning of wisdom," and they will never respect our religion till we exhibit this fear.

Let us endeavor, then, to cultivate a deeper reverence for the authority of Christ, and to enter upon the work of saving souls, *because he requires it*. Let us endeavor to feel that the requirement of Christ is a good and sufficient reason for an earnest consecration to his work.

2. *We should engage earnestly in this work from a regard to the Divine glory.*

If we really belong to Christ his glory is the end of our life. Every other object occupies a subordinate place in our affections. We are interested in other objects, mainly, as they are adapted to promote this end. As disciples of Christ we profess that in our conversion our supreme affections were turned from the sinful pleasures and pursuits of earth to God and the reward of his service. We profess that in con-

sequence of this change in the object of our supreme affections, our lives are devoted to the work of Christ—that we are making the Divine glory the great end of our being. We profess to believe that “man’s chief end is to glorify God and enjoy him for ever,” and that we have devoted our lives to this object.

But we shall promote the Divine glory, chiefly, as we are earnest laborers for Christ. We shall exalt God in proportion as we are instrumental in bringing sinners to his service. The salvation of sinners is the end for which God gave his only begotten Son; the end for which Jesus shed his blood, and for which the Gospel has been given to the world.

It is God’s plan to glorify himself in the accomplishment of this object. The Father will be honored in proportion as the Son “shall see of the travail of his soul and shall be satisfied.” Hence, if we would glorify God, we must labor to win souls. We must strive to bring sinners to Jesus. “Herein is my Father glorified,” says the Saviour, “*that ye bear much fruit;*”

and he adds: "so shall ye be my disciples" (John xv. 8). We are true disciples of Christ, and glorify God only as we bear much fruit. Just in proportion as we bear fruit to the Divine glory do we answer the end of our being. If we really belong to Christ, this is the end for which we have been called into his kingdom. He says: "Ye have not chosen me, but I have chosen you and ordained you *that ye should go and bring forth fruit*" (John xv. 16). If we would answer the end, then, for which we have been called of Christ, and for which we profess to live, we must be diligent in his service. We must be earnest and untiring in our efforts for the salvation of souls.

It may be added that, other things being equal, we shall be efficient in the work of winning souls just in proportion as we are animated by an enlightened zeal for the Divine glory. If we would succeed in the work of Christ we should seek a baptism of this spirit.

"The Redemptorists—a corps of young Romish priests—among all their errors adopted

this excellent rule for their daily life. Before you begin your work, say, "*All for thee, O Lord; O my Jesus, all for thee!*" The significant watchword of the zealous Loyola was, "*Ad maiorem Dei Gloriam*"—for the greater glory of God!"

Notwithstanding the error of their theological system, this spirit made these men a power in the world. Their zeal in the prosecution of their work secured them a hearing. It opened the hearts of men to their instruction. If Christians would reach the hearts of impenitent men, let them strive to secure a larger measure of this spirit. Let them make the glory of God the great end of their life.

3. *We should be incited to faithfulness in this work by gratitude for our own salvation.*

If we have been delivered from the curse of the law and made heirs of eternal life in heaven through the grace that is in Christ Jesus, then certainly our hearts should overflow with gratitude to the Author of our redemption. The

lack of this affection would seem to indicate that we know nothing of saving grace. If the love of God really reigns in our hearts, it must inspire us with devout gratitude for our deliverance from death. If we know anything of the joy of salvation we know something of grateful love to him who shed his blood for our redemption. This affection is a necessary fruit of regenerating grace.

But if we possess this love how shall we make it manifest? How shall we show to God and to a dying world that we are truly grateful for pardon and salvation?

To a certain extent, doubtless, we may express our gratitude in prayer and in songs of praise. Both in private and in the worship of the sanctuary we may present a thank-offering, to which God will have respect. Our thanksgiving in its appropriate place, whether in prayer or in songs of praise, may come up acceptably before his throne of grace. But it is essential to its acceptance that it should flow from truly grateful hearts. No merely lip-ser-

vice can be regarded with favor in heaven. Before our praises can be heard we must furnish evidence; if not to the world at least to God, who seeth the heart, that we are truly grateful for our own experience of the Divine mercy.

But how can we show this except by our devotion to his service? What evidence can we have to our own minds, even, that our hearts are inspired with sincere gratitude, except as we are led to follow Christ in earnest efforts for the salvation of men? He says, "If a man love me he will keep my words" (John xiv. 23). The evidence of our love is our obedience. This is the evidence to Christ and to the world. It is the only evidence with which we ourselves should ever be satisfied. Hence, if we would show our gratitude, either to God or to the world, we must devote ourselves to the Divine service. We must enter upon the work to which Christ has called us. If we have true faith we shall show it by our works.

But if this is the only way in which we can evince our gratitude to Christ, how important

does it appear, from this point of view, that we devote ourselves in earnest to his service! How can we hope for his favor or believe in the sincerity of our own love while we are doing nothing for the salvation of others who are perishing in sin? Let us then endeavor to show our grateful love to Christ by an earnest effort to save the souls of the lost. Let us show our faith by our earnest works.

4. *Christians should engage in this work because impenitent sinners expect them to do it.*

They expect all the disciples of Christ to join with the Spirit and the bride in saying "Come." They know that Christ has made it the duty of all his followers to extend to those by whom they are surrounded the invitations of his Gospel. They know that he has said, "Let him that heareth say Come." They know that all who are animated by the spirit of Christ are inclined to this work. They know that the impulses of a renewed nature move the believer to an effort to save souls. They know that

they have a right to expect that Christians will make an earnest effort to lead them to Christ. They are sometimes disposed to cast the responsibility of their continued impenitence upon the Church. They sometimes persuade themselves that if Christians were faithful and consistent they should accept the Saviour—that the only reason that they continued impenitent is that no man cares for their soul. And while we cannot by any means admit that the unfaithfulness of Christians justifies their neglect of Christ, is it not true that they have a substantial ground of complaint? It is well that it is their privilege to hear the invitations of the pulpit—that the Spirit and the bride say “Come.” But this is not all that Christ has required. There is an influence exerted in the invitation of “him that heareth” that is quite distinct from the influence of the sanctuary. Impenitent sinners expect the invitations of the pulpit as a matter of course. They regard it as the “business” of men who are ordained to the work of the ministry to call sinners to repentance.

Preaching is their "profession." "They live of the Gospel" (1 Cor. ix. 14).

Besides the invitations of the pulpit are not to individual sinners but to men in the mass; to the congregation and to the community. They expect *a direct personal invitation*. They wish to be approached as individuals. They wish to have the Gospel so presented that it shall be a personal call. Every impenitent sinner wishes to know that Christians care for his soul in particular; that they are anxious that he, as an individual, should be brought to Christ.

Moreover, there is something in the very method and order of the public ministrations of the Gospel that diminishes their power. The call of Christ from the sacred desk appears to make but a feeble impression, because it is expected at regular and stated intervals. Impenitent men enter the sanctuary with a sort of preparation to resist its influence. But in a personal invitation they are taken at unawares. They receive it under the influence of their

first and best impulses. They have no time to fortify their minds against an exhibition of Christian love. If they are in a degree taken by surprise, the heart is on that account more open to religious impressions.

But it may be believed, doubtless, that there is a large class of impenitent persons who sincerely desire a personal invitation to Christ. They are entirely sincere in believing that they should be more likely to accept Christ if Christians manifested an interest in their salvation, and they are deeply grieved by the feeling that no man cares for their souls. They sometimes feel that they are out of Christ because Christians neglect to labor and pray for their conversion.

“An intelligent lady, relating her Christian experience to the church, said: ‘I was deeply convinced of my sinfulness, and went mourning many days. My soul thirsted for the waters of life, and I earnestly wished that some person would address me on the subject of religion, but *nobody spoke to me*. I sought the society

of church-members, but they talked of other things and said nothing to me about my soul. I went to the house of Rev. Mr. H——, in hope that he would converse with me, but he made no allusion to the subject, and I returned home sadly disappointed. I do not relate this to reproach any one; but to suggest that Christians should seek opportunities to speak with the unconverted about their spiritual welfare, and I believe they will find persons whom they may benefit and who will thank them for their faithfulness.'

"A prominent member of the church said: 'This is like my own experience. When I was thirteen years old I felt myself a sinner, and tried to pray in secret, and wished that some Christian would talk to me and tell me how I might be saved. I might thus have been preserved from the life of sin and folly that I afterward lived.'"

There is little doubt that many persons are prevented by diffidence from revealing their feelings, who, by the influence of kind friends,

might find the light and become decided Christians, but being neglected their feelings wear away and they again become indifferent, some of them remaining a long time in darkness.

But if this be true, how will you answer, my dear reader, for your neglect of this duty? How can you meet your impenitent friends and neighbors at the bar of God? How will you answer their accusation, "No man cared for my soul." There is a day appointed in which you will meet the souls for whom God has made it your duty, especially, to labor, in the presence of your Judge. Are you prepared for this meeting? Have you made every effort to win them to Christ that you would wish to make if the judgment were at hand? Is there nothing more that you can do to "compel them to come in?"

5. Sinners are perishing for lack of faithful personal labors in their behalf.

We have good reason to believe that if all the disciples of Christ would address themselves

in earnest to his work the result would be a large ingathering of souls. We know that many are brought to Christ through the personal efforts of the few who are earnestly engaged in this work, and we have every reason to believe that a larger amount of labor would be attended with at least proportionably greater results.

Perhaps we have a right to anticipate that under a more general discharge of this duty the results would be in an increased ratio. We should not only see sinners brought to Christ in larger numbers, but we should see the same labor attended with greater results. In a general and concerted effort there would be an increase of power. Each laborer would do something to sustain every other.

One reason that no more is accomplished by the labor expended is, that impenitent men see that the mass of those who profess godliness are doing nothing for Christ. They see that they are making no effort to turn sinners to his service. The legitimate inference from this is,

that they regard the conversion of sinners as of small importance.

Hence every professed disciple of Christ who is doing nothing in his work is an obstacle to the progress of his Gospel. He stands in the way of the earnest worker. His example, so far as it is felt, bears directly against every effort to turn sinners to Christ. It is adapted to confirm them in their impenitence and neglect of Christ. Thus his life is instrumental in "shutting up the kingdom of heaven against men." In doing nothing to bring sinners to Christ he not only stands in the way of other laborers, but his example is a means of hardening the ungodly in their opposition to the cross.

But if this be true—and who will venture to deny it?—what a motive is here presented to faithful labor for Christ and for souls? Is it possible, beloved reader, that friends and neighbors, perhaps a husband or wife, a brother or sister, a child or domestic, are going down to hell in consequence of your neglect of duty? Is it possible that sinners are perishing who

might be saved by your efforts in their behalf?

Consider, I beseech you, the momentous consequences of a disregard of this obligation. Remember that the question before you is not whether you shall do something for Christ or exert no influence whatever upon his cause, but whether you shall be instrumental in bringing sinners to Jesus or in hardening them in impenitence and unbelief. As a professed disciple of Christ you must necessarily do either the one or the other. Your influence is positive either for or against Christ and his cause.

VII.

THE TIME TO COMMENCE THIS WORK.

"GO WORK TO-DAY IN MY VINEYARD."—Matt. xxi. 28.

WHEN shall the believer begin to "say Come?" What time has Christ appointed for the commencement of this work? All men who have any proper sense of their obligation to Christ intend to do something in his service. They feel that this is due both to the Author of their salvation and to a perishing world. They are conscious that to hide the light which they have received, and to make no efforts to bring others to a share in their hopes, are glaringly inconsistent with their professed character.

But there is a large class of the professed disciples of Christ who persuade themselves that the present is not the time to begin. They

intend to do something for Christ when they have a convenient season, when circumstances favor Christian work. Perhaps they intend to commence when there is a revival, but they satisfy themselves that, for the present, they are justified in the neglect of this duty.

But in opposition to this view Christ requires his servants to commence their work *at once*. It is assumed that all who have accepted Christ as their Saviour have also accepted his service—that they have become his servants, and to all his servants he says, “Go work *to-day* in my vineyard.” All the requirements of the Gospel relate to the present. Not one of them can be answered by a resolution to be faithful to-morrow or at any time in the future. When Christ says, “Let him that heareth say, Come,” the injunction relates to the present, not to a future day.

If you are a servant of Christ, my dear reader, this language is addressed to you, and it relates not to your obligation in the future, but to your present duty. It means not to-morrow,

but to-day. Just now is God's appointed time. To-day the friend or neighbor who might hear the invitation of the Gospel from your mouth, and be saved through its instrumentality, is within your reach, but to-morrow he may have gone to his account—to-morrow it may be too late. To-day your life is spared and strength is granted you for this work. It is granted for this purpose. You are alive to-day, not that you may enjoy your ease, but that you may work for Christ.

What other end can God have in continuing to give you a place in his Church on earth? Is it that you may receive a better preparation for heaven? If this be true, it is equally true that you will receive this preparation, mainly, at least, through what you do or suffer for Christ. If you are doing nothing for Christ, it is at least very doubtful whether you are making any progress in the Divine life or becoming any better prepared for the glory of heaven.

But if you are doing nothing to-day, what reason have you to believe that you will begin

to-morrow? Is it probable that after the neglect of duty for another day you will feel more like work for Christ than you do at present? Does the present disregard of duty prepare you for fidelity in the future? Trust not to such a delusion. The lapse of time is not likely to increase your interest in this work or to give you more favorable opportunities for usefulness than you enjoy at present, and of the future you have no assurance.

To-morrow you too may have been called to your account—your work may have been finished. The present is God's time for you to work. This is his "convenient season." To-day the Saviour calls you to his service, and to put it off to a convenient season in the future *is to disregard his call*. It is a refusal to engage in his work, and the fact that you intend to do something to-morrow is scarcely a mitigation of the offence. Obedience to-morrow cannot justify the disobedience of to-day. If you really intend to respond to the call of Christ, *begin to-day* to work in his vineyard. Commence now

an earnest effort to win souls to his service. Go out at once and endeavor to bring sinners to Jesus.

“I charge thee therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: preach the word, *be instant in season, out of season*; reprove, rebuke, exhort, with all long-suffering and doctrine” (2 Tim. iv. 1, 2).

“Dr. Chalmers, when out from home once, passed an evening with a number of pious friends and a former parishioner, who was seventy-two years of age, and apparently in perfectly good health, though, alas! as yet without hope in Christ. During the evening the conversation took a devout turn, and was continued till a late hour. The old man listened and seemed attentive. Dr. C. observed this, and felt inclined to speak to him personally about his eternal interest, but thought it would hardly be proper before the company. The next morning a noise was heard in the old man’s room. Dr. C. ran in just in time to see him die. It was a

solemn scene, and no sooner was it certain that life was extinct than he called the whole household together, and kneeling down offered a most affecting prayer and gave a solemn exhortation. But he was greatly distressed the whole day, a large part of which was spent with a friend in the woods." "It was touching," said that friend, "to see him sit down on a bank, frequently with tears in his eyes, and say, 'Ah! God has rebuked me. I know now what St. Paul means by being *instant in season, out of season*. Had I addressed that old man last night with urgency, I might have seemed "out of season" to human eye, but how seasonable it would have been!"

If you would escape the bitter tears of this distinguished and earnest Christian worker under the consciousness of this neglect of duty, begin now to "say Come," and let no opportunity pass unimproved. "Be instant in season, out of season," in your efforts to win souls to Christ.

VIII.

THE REWARD OF FIDELITY.

“THEY THAT BE WISE SHALL SHINE AS THE BRIGHTNESS OF THE FIRMAMENT; AND THEY THAT TURN MANY TO RIGHTEOUSNESS AS THE STARS FOR EVER AND EVER.” Dan. xii. 3.

FVERY true believer is impelled to this work by a regard for the authority and glory of Christ and by the impulses of a renewed heart. He is inclined to respond to the call of Christ by Christian principle. He is disposed to enter upon this work because Christ requires it, and because he loves the souls of the lost. Incentives of this nature are numerous and powerful, and to the mind of a conscientious believer they are controlling. It is enough for him to know that Christ has called him to this service, and that an intelligent regard for the Divine glory and for the salvation of souls demands a prompt and earnest response to this call.

But while it is our duty to enter upon the work of Christ from motives of this nature, it is right that we should look beyond the requirements of Christian principle and the impulses of a regenerate heart. It is right that in our obedience we should have "respect unto the recompense of the reward" (Heb. xi. 26). It is right that with Moses we should esteem the service of Christ greater riches than the treasures of this world. It is right that we should be stimulated to greater efforts in the work of Christ by the glorious reward.

This reward is bestowed in various forms. We begin to receive it with the first conscientious effort to discharge our duty to the lost, and it will continue to be paid, in ever-increasing installments, through all the ages of an eternal future.

1. *Faithful labor for Christ is amply rewarded by the development of our own Christian graces.*

It brings its own recompense in the vigor which it imparts to the spiritual life. If we

limit our view to its reflex influence, we shall find that work for Christ secures a large reward. If we desire to grow in grace, to become more like Christ, we should devote ourselves assiduously to his service. There are no other means of spiritual culture through which the soul advances so rapidly in the Divine life, and without Christian work, in some form, there can be no healthy and symmetrical development of Christian character.

Spiritual strength, like physical, is attained by exercise. It comes of earnest labor. The physical powers are developed by physical exertion. The muscles of the laborer attain their vigor by active and continued employment. His strength is the fruit of his toil. It comes of hard work. It is only by severe and continued exercise that a large measure of physical vigor is ever attained. And what is true in this regard of the physical nature is no less true of the spiritual, Christian strength comes of Christian work. Manly vigor, in the spiritual faculties, is attained only by manly exercise.

If we would advance in the Divine life, we must do something for Christ. We must go to work in his vineyard.

Christian work, then, brings its own reward. It secures a development of the Christian graces, which of itself is an ample compensation for all our toil. It quickens and invigorates all the powers of our spiritual nature. It increases our love of Christ and our zeal for his glory, and intensifies our interest in the spiritual welfare of lost men. It is a law of our spiritual being that all that we do for Christ from a proper motive serves to increase our love of his character and our desire to please him by the promotion of his glory. And the more we do for the salvation of men, the deeper does our interest in their spiritual welfare become.

But an increase of these affections necessarily brings an increase of the spirit of prayer. Our love of communion with Christ in prayer is ever in proportion to our love of his character, and

our interest in the souls of the lost will determine the measure of earnestness with which we plead with God for their salvation. If we have no disposition to engage in Christian work, we shall have very little of the true spirit of intercessory prayer. We pray for the lost in proportion as we love their souls, and this love is increased by every sincere effort to turn them to Christ.

A similar influence is exerted by this work upon all the graces of a Christian character. An earnest effort to win sinners to Christ can hardly fail to strengthen our faith, to inspire us with a deeper penitence, with new meekness and patience, with a livelier gratitude and a brighter and more abiding hope. And in this quickening of our spiritual life our labor finds an abundant reward.

If we really desire to grow in grace and to become more like Christ, we shall regard our progress in holiness as an ample compensation for all our labor in the vineyard of the Lord.

2. *Work for Christ is rewarded by an increase of happiness in the present life.*

Our life on earth is happy just in proportion as it answers the end for which it was given. We were created that we might "glorify God and enjoy him for ever." And in proportion as our living answers the higher end of our creation it will promote the subordinate. In proportion as we glorify God we shall be happy in the present life. All our efforts to promote the glory of God, by bringing sinners to his service, are adapted to promote our present enjoyment. All our labor in the Divine service, if our motives are pure, brings a present reward. All that we do for Christ, in any department of his work, will promote our temporal happiness.

There are various ways in which work for Christ promotes our present happiness.

(a) There is a pleasure connected with the legitimate exercise of all our faculties and powers. They were all given that they might be employed. Active exercise is their "chief end," and we are so constituted that this is

continually demanded. Active employment is a want of our nature, and the satisfaction of this want is attended with pleasure.

To this general law of human nature the faculties of a renewed heart are no exception. They, too, no less than the intellectual or physical powers, demand constant exercise. Active employment is a want of the spiritual nature, and the satisfaction of this want secures the highest enjoyment. Work for Christ is a reward in itself. In the exercise which it gives to the faculties of a regenerate nature it satisfies a conscious want and thus promotes present happiness.

(b) There is a pleasure in the consciousness of doing good in the service of Christ. This is the highest form of happiness to which we are capable of attaining in the present life. There is no other respect in which we are so truly godlike. There is no respect in which we so closely resemble Christ as in a life of devotion to his service.

Of himself, he says: "My meat is to do the

will of him that sent me and to finish his work" (John iv. 34). This was the end of his incarnation, and we are never so truly Christlike as when our lives are devoted to this object. But as we become like Christ in the great end of our life, we shall become like him in happiness. He is the "ever-blessed God." He is infinitely happy.

But his benevolence, his love of lost men, is among the highest elements of his infinite blessedness. And the nearer we approach to Christ in this characteristic the more largely shall we partake of his happiness. The more closely we follow Christ in his work, the larger will be our present enjoyment of his favor. The consciousness that we are following him in works of Christian benevolence, and becoming more like him, constitutes an ample reward of all our labor. It is a present compensation. It greatly increases our present happiness.

(c) But work for Christ secures providential favor. Those who are sincerely devoted to his service secure a providential blessing. Obe-

dience to his requirements secures his favor, and his favor is life. He says: "Them that honor me, I will honor." Christ is not indifferent to the interests of his kingdom, and the labor which is performed in his vineyard is not forgotten. "Godliness is profitable unto all things *having promise of the life that now is*" (1 Tim. iv. 8).

It would be profitable if there were no hereafter. The reward of our labors received in this life is of itself an ample compensation. The service of Christ, in itself and in the providential favor which it secures for the present life, is "great gain."

3. *Fidelity in the service of Christ on earth will impart an additional lustre to our crown of glory in heaven.*

The servants of Christ will be rewarded in heaven "according to their works." "For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, *according to that he hath done,*

whether it be good or bad" (2 Cor. v. 10). "And behold I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. xxii. 12). "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works" (Matt. xvi. 27).

We are inclined to think of heaven and hell as places in which all stand upon an entire level. To our minds the one is an embodiment of the idea of happiness and the other of misery. To be saved is to be happy—to be lost is to be miserable. In a certain sense this is true. All the saved are perfectly happy, and all the lost are inexpressibly wretched. In this sense they all stand upon an entire equality.

But it is also true that the righteous and the wicked will be happy or miserable *in proportion as they have been righteous or wicked in this life*. The righteous will receive a full recompense of their obedience. When "the Son of man shall come in the glory of his Father with

his angels," his servants will be rewarded "according to their works." They will receive a crown of life, which will be a righteous recompense of their labor in his service. The book of God's remembrance will contain a record of all that they have done for Christ. Not even the smallest or most insignificant act of conscientious obedience will have escaped the scrutiny of the recording angel. "God is not unrighteous to forget your work and labor of love" (Heb. vi. 10). He remembers all that they have done in his service. And the reward will be according to their fidelity.

This reward is solely of grace. It is bestowed not because we are worthy, but for the sake of Christ. It is purchased by his righteousness, by his obedience unto death. It is bestowed upon them that believe of the sovereign grace of God in Jesus Christ. Nevertheless it is according to their works. All the redeemed will be happy in heaven—perfectly happy. But the measure of happiness enjoyed by each will be in proportion to his fidelity in this life as a

steward of Christ. Each will receive a full reward of all that he has done for Christ.

In the measure of their happiness the glorified have been likened to vessels of unequal capacities, all of which are completely filled. The cup of each will be full to overflowing, but in their capacity of happiness there will be a wide and endless diversity; and this diversity will be determined by what they have done and suffered for Christ in his kingdom on earth.

The converted thief, who went to Paradise from the malefactor's cross, is perfectly happy; but between his capacity of happiness and that of the Apostle Paul there is a world-wide difference. Each receives a reward "according to his works." "They that be wise shall shine as the brightness of the firmament." All who have accepted Christ will receive a crown of life in his kingdom. All the redeemed will share the everlasting felicity of heaven. But "they that turn many to righteousness" will shine "*as the stars* for ever and ever." The difference in the reward of the two classes will

be as the difference between the brightness of the firmament and the glory of the stars. And as "one star differeth from another star in glory," so the crowns of the faithful will differ in their resplendence. The glory of each will be according to his works.

In what form this reward will be received we are not fully informed, but to a certain extent we can understand the adaptation of faithful labor on earth to increase our happiness in heaven. The consciousness of having turned "many to righteousness," of having rescued many from eternal ruin, will of itself constitute a rich and abundant reward. Indeed, aside from direct communion with God, we can conceive of no higher form of even celestial bliss than this consciousness. As already suggested in another connection, this is one of the chief elements of the infinite blessedness of Christ.

Perhaps there is no other characteristic, even of the Divine nature, that contributes more largely to that infinite self-complacency in

which the bliss of the Godhead essentially consists, than that benevolence which moved him to a life of humiliation and to an ignominious death for the salvation of sinners. And so far as we share his sacrifice and labor for the saving of the lost, we become partakers of his unspeakable bliss. This consciousness alone then will constitute an abundant and glorious reward of all our labor for Christ. It will be an ample recompense for all our efforts to turn sinners to his service. This alone will constitute a world-wide difference between those who have simply escaped the wrath to come and those who have "turned many to righteousness."

Hannah More, in writing to Wilberforce in regard to their labors among the poor and neglected in England, makes the following remark: "What comfort I feel, in looking round on these starving and half-naked multitudes, to think that by your liberality many of them may be fed and clothed! and *oh, if but one soul is rescued from eternal misery, how may*

we rejoice over it in another state, where perhaps it may not be one of our smallest felicities that our friendship was turned to some useful account in advancing the good of others, and, as I humbly presume to hope, in improving ourselves for that life which shall have no end." She believes that the turning of a single soul to Christ will greatly increase the lustre of their crown of glory in heaven.

In many instances, doubtless, the faithful Christian worker will receive a reward in heaven in this direction, which he had not anticipated upon earth. He will be permitted to meet in heaven some who have been saved through his instrumentality, whom he was not permitted to welcome to the earthly fold. The seed which he has sown in tears will take root and bear fruit unto eternal life when he has gone to his reward.

"Two girls were walking in the cemetery of a Western town, reading the inscriptions on the tombstones. Suddenly one of them stopped, her eyes resting on a large marble monument.

She clasped her hands together, tears flowed from her eyes, and with trembling voice she said, 'Oh, Lizzie, here lies buried my old Sunday-school teacher! She has been dead four years. Oh, how I wish I could see her now, to tell her it was the Bible lessons she used to teach us, and the stories of Jesus she used to tell us, that, since her death, led me to give my heart to Jesus!'

Perhaps in heaven this wish will be gratified. Perhaps in heaven she will meet the dear teacher who was not permitted to see the fruit of her toil on earth, and tell her of the way in which she was led to Jesus. If so, how glorious the reward! How will this consciousness heighten the joy of her glorified state!

On his deathbed Harlan Page said to his wife, "I know it is all of God's grace, and nothing that I have done; but I think that I have had evidence that *more than one hundred souls have been converted to God* through my own direct and personal instrumentality." What joy must this reflection have imparted

to the closing hours of his life! How blessed, in the hour of death, is the remembrance of such a work! And who can doubt that it will greatly augment his happiness in heaven? Who can doubt that the souls which he won to Jesus will constitute the stars of his crown of glory? "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? *For ye are our glory and joy*" (1 Thess. ii. 19, 20).

But whatever may be true of the particular form in which it is to come, the Scriptures leave us no room to doubt that our work for Christ will receive an abundant and glorious reward. They teach us, in language that need not be mistaken, that all that we do in his service will be held in everlasting remembrance, and that in heaven it will be set to our account. In heaven "every man shall receive his own reward, according to his own labor" (1 Cor. iii. 8).

IX.

CONCLUDING ADDRESS.

“LET US HEAR THE CONCLUSION OF THE WHOLE MATTER: FEAR GOD, AND KEEP HIS COMMANDMENTS: FOR THIS IS THE WHOLE DUTY OF MAN. FOR GOD SHALL BRING EVERY WORK INTO JUDGMENT, WITH EVERY SECRET THING, WHETHER IT BE GOOD, OR WHETHER IT BE EVIL.”—Eccles. xii. 13, 14.

IN drawing these pages to a close, permit me to urge upon you, beloved reader, a candid and serious consideration of this subject.

In view of a deathbed and the judgment, consider what you owe to Christ and to a dying world. There is a day appointed in which “God shall bring every work into judgment”—a day in which the secrets of your life will be revealed. There is a day in which all that you have done for Christ, and all that you have failed to do, will be brought to light, and in which you will be rewarded “according to your works.”

In view of this solemn consideration, permit me to inquire what you are doing for Christ and for the souls of the lost? Are you making an earnest effort to "bring" sinners to Jesus? Have you ever spoken seriously to your friend or neighbor in regard to his exposure to eternal death? Have you ever extended to him an earnest and affectionate invitation to accept Jesus as his Saviour? Are you offering in his behalf importunate and persevering prayer? Are you discharging your duty in such a manner that you will be prepared to meet him with composure at the judgment-seat of Christ? Is there no danger that his blood may be required at your hands? (Ezek. iii. 18, 19).

How many souls have you reason to believe have been brought to Christ through your direct personal influence? How many ransomed spirits will be stars in your crown of glory in heaven?

Can you disregard the call of Jesus? Will you close your ears against the injunction, "Let him that heareth say, Come"? Is it all in vain

that you have the example of Jesus? Is there no motive in your regard for the Divine glory, or in your gratitude for your own deliverance from death? Can you remain indifferent while all around you sinners are going down to hell? Do you see no attraction to this service in the reward of fidelity? Have you no desire to add another star to your crown of glory? to increase your "glory and joy" at the Saviour's appearing?

By all the authority of Christ in his call to his disciples; by all the tenderness of his dying love; by the infinite sacredness of his earthly example, and by his bloody sweat on Calvary; by your regard for his glory; by all your gratitude for your own salvation; by the awful peril of the unconverted around you, and by all the glory of your everlasting reward, I entreat you to awake out of sleep. I entreat you to go forth at once to the work of the Lord.

"Be in earnest, Christian worker,
In your life of faith and love;
Jesus calls you to his service—
Calls you from his throne above.

“Be in earnest in your labor,
For the glory of the cross;
Be a follower of your Master;
Learn of him to save the lost.

“Be in earnest; strive to quicken
All around you by your life;
Let your zeal provoke the sluggish
To a new and sterner strife.

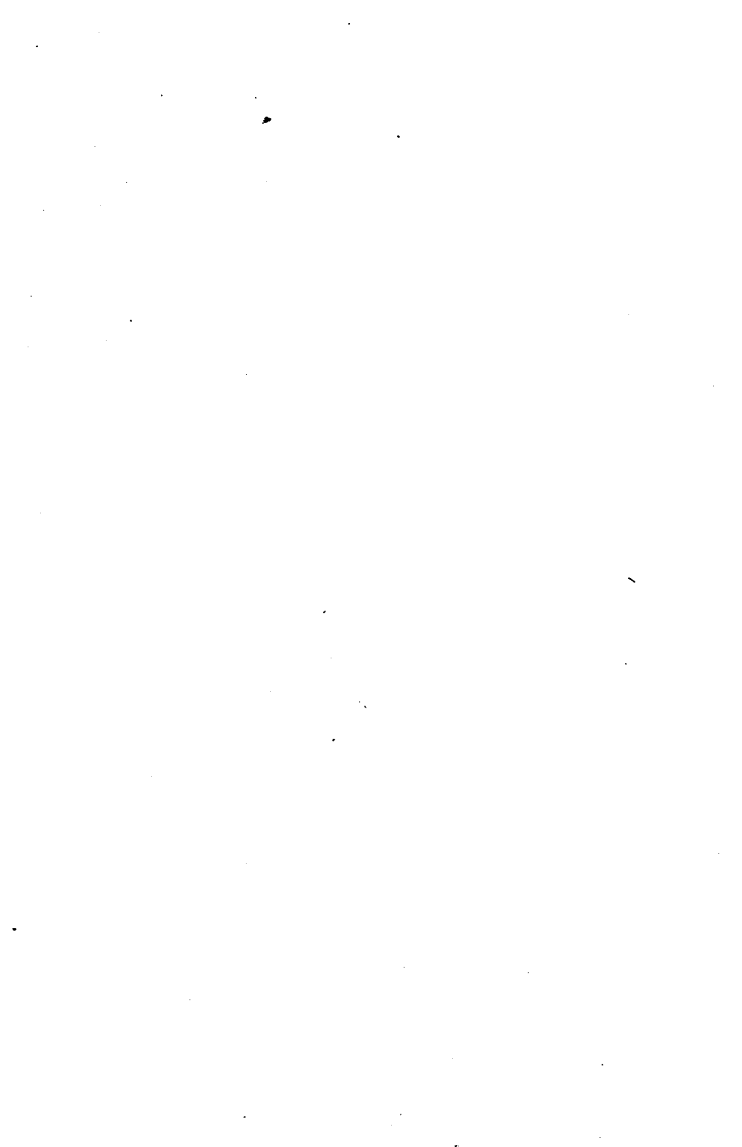
“Be in earnest, O my brother,
In the work of winning souls;
Go and bring the lost to Jesus,
Bring them to his gracious folds.

“Be in earnest; they are rushing
Madly to the sinner's doom;
Lose them not by guilty idling;
What you do, you must do soon.

“Be in earnest, for the season
Of your toil will soon be o'er;
Soon the Master will release you,
Call you to this work no more.

“Be in earnest; time is passing,
You are hasting to the tomb;
Just before you is the judgment
That shall seal the idler's doom.

"Be in earnest; soon the conflicts
Of your pilgrimage will cease,
Soon you'll hear the gracious plaudit,
Soon partake of heavenly peace."



1- 2513

UNIVERSITY OF CHICAGO



48 425 992